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FROM COVER TO COVER

WHAT ARE OUR EXPECTATIONS? asks Frederick M. Meek in the first of two Advent articles. Mr. Meek is the minister of the Old South Congregational Church, Boston, and author of the recently published book, "Monday To Friday Is Not Enough" ..... Page 3

John E. Collier, minister of The United Church of Webster, Mass., queries, WHOSE STAR IS IN THE EAST? ..... Page 9

Executive editor of *The Chicago Sun Times,* Chicago, Milburn P. Akers answers "no" to the question, PLATITUDINOUS, YOU SAY? .. Page 10

READERS WRITE

To Clear The Record

Thoburn T. Brumbaugh's article, "The Japan Peace Treaty and the Ryukyu Islands," was excellently done and points up a problem with which Americans must be acquainted at the earliest possible moment, if the little archipelago between Japan and Formosa is to escape becoming an American Hong Kong.

While I agree with Dr. Brumbaugh that there is considerable affinity between peoples of Japan and the Ryukyus, particularly in the case of the northern islands, he is in error in stating that these islands were not "acquired by violence but more by gradual infiltration and assimilation." The ancient and highly civilized kingdom of Okinawa's troubles with the Japanese began in 1590 when the Prince of Satsuma requested Okinawa to send assistance to the Japanese in their war with Korea. The Okinawan king flatly refused to take part in the Korean aggression. The result was that in 1609, soon after the disastrous Korean war had ended, the Prince of Satsuma dispatched a fleet and an army against the kingdom of Okinawa and rapidly subdued Amami O, Tokuno, and Okinoyeravu. The Satsumese then landed on Okinawa and captured the king who was removed to Japan and where for several years he was entertained and flattered. He was then returned to Okinawa where he found the Japanese had taken over and reorganized all the departments of government.

That period of Japanese control was altered as a result of China's closing all of her ports to Japanese vessels. This was followed by the Tokugawa Shogunate's action forbidding any foreign commerce with Japan except for a few Dutch ships. However, because of the status of the kingdom of Okinawa, still under the control of the Prince of Satsuma, Japanese ships were allowed to enter and trade at Okinawa ports. This was a significant exception not only because of the benefit Okinawa was to derive from the concession, but also because it clearly showed that the Shogun did not then consider Okinawa a part of Japan. The exception was based on the then existing control of the islands by the Satsumese.

Whether or not the idea was a product of Okinawa diplomats or arose from the desperation of the Prince of Satsuma, who was certainly not in accord with Shogun, or both, someone remembered the tributary relationship which had long existed between China and Okinawa before its interruption by the Satsumese invasion. The Okinawans, as often before and after in history, worked a bad situation around to their own advantage. Tributary payment to China was resumed and the Okinawan kings continued to receive investiture from China as well as from Japan. The Okinawans thus gained a monopoly on all non-Dutch foreign trade with Japan. Okinawan ships plied the seas as in former years, bringing products from China and other oriental lands for trans-shipment to Japan. Independence, if somewhat compromised, was restored to the island kingdom. But, the Japanese continued to exert power on the king and kept their agents on the islands.

The beginning of the end of Okinawa's independence was the appearance in Okinawan waters of foreign ships bent on opening trade relations with Japan, particularly attracted by the peculiar situation which existed between that country and Okinawa. Decline set in and by the time of the restoration of the Meijis in Japan, the Ryukyuan people were very poorly prepared to resist the new Japanese concept of empire. The kingdom of Okinawa was the first victim of the Japanese program of expansion which had as its goal the domination of the Orient. In 1871 the process of annexation was begun. Okinawan diplomats protested and tried to get the help of the United States and China and other powers in their struggle to resist Japanese domination. They failed in every instance and were ruthlessly incorporated into the Japanese empire.

I say all of this to clear the historical record and not necessarily in disagreement with Dr. Brumbaugh's thesis that the Ryukyu Islands should be returned to Japan. I am quite in agreement that these islands should be returned to Japan but only after a plebiscite has been held to determine what the Okinawans themselves want to do. They have been a pawn of history for long enough. They should now be allowed democratically to decide their future relationships.

GARLAND EVANS HOPKINS,
The Christian Century
Chicago, Ill.

Are They Suckers?

I have just returned from the post office and in my mail were six different requests for money. To a man with quite a limited income, who would like to help deserving in situations, it presents quite a difficulty. Most of these requests have to go in the waste basket.

So many calls are from organizations that I have never heard of before. One recently came and I wrote them a letter asking them from whom they purchased my name, and would they kindly send me a copy of their annual report of how much money they had received during the year, where it actually went, and what per cent was for expenses.

Well I have yet to hear from them, and am a bit afraid that if the same question was asked a goodly number of requests received, there would also be no answers. Are generous minded people a bunch of suckers? Will some one kindly tell me?

H. G. MANCHESTER,
Winsted, Conn.

When May A Minister Retire?

It has been suggested that Paragraph 369 of the 1948 Discipline be amended so as to set the age for voluntary retirement at 68 instead of 65. as now prevails. This suggestion can be understood as rising from these considerations: (1) If retirement can be postponed for three years, the number of years in which pensions will be paid will be reduced. (2) Pensions funds will be increased by the addition of amounts for these three years. (3) The additional years of service will relieve to some small degree the ministerial shortage.

As a general rejoinder, we should note that while it might appear that these gains are being made, it will, as a matter of fact, be no true gain. Within no more than three years we are back where we were in the beginning. The "shot in the arm" will wear off within so short a time that it will need to be repeated again with something newer and stronger.

Specifically, as opposed to this proposal there are several things to be said:

(1) It is difficult enough for a man of sixty-five to be satisfactorily appointed to a new charge, which we should be asked to serve. No man of sixty-five ought to be asked to serve a three point charge, even though he counts himself vigorous. Unless a man can continue to the age of 68 to serve the same charge he served when he was 65, there

(Continued on Page 23)

What Are Our Expectations?

FREDERICK M. MEEK

WHAT ARE OUR expectations? There are "reasonable" expectations, and there are "unreasonable" expectations. We can accept the first; they make no great strain upon our lives spiritually, or in deed. The "unreasonable" expectations, "unreasonable" by experiences with which we are familiar, so often are condemned as incredible nonsense. And yet if our expectations are limited only to the "reasonable," to life without any unrealized hopes or purposes, we will shut ourselves off from many of life's richest experiences, because there are times when, if a person does not turn in expectancy toward the "unreasonable" which he has never known, which perhaps no one else has ever known, he is a traitor to himself, to other people, to great movements and institutions, even a traitor to God's expectations for him.

Our expectancy is the measure of our life. When men and women allow expectancy to die through inattention and spiritual starvation, or when expectancy is killed by faithless deeds or the assaults of circumstances, the whole pattern of life changes for the worse. Without expectancy life is imprisoned. Without the lifting power of a great hope, without the purpose to find something better than we have yet known, without the desire to be the kind of person that some people who love us beyond our deserving, believe and expect that we can be, the imprisoned life slowly disintegrates.

MEANWHILE WE live in a day in which men's expectations gather around the mediocre or the evil or the worst. It does seem as if we have come to a place and a time when we expect little from the good, while we expect that most of life's events will be determined by the evil.

Our expectancy is distinctly limited, so that we believe we are showing a kind of shrewd wisdom when we do not expect too much, either from people or from ourselves. And indeed that same perfidious attitude has moulded our thinking about the church and the cause of Christ, so that our expectancy is that the Christian faith will prove to be ineffective in this difficult day; that the church will prove to be an irrelevant institution among the secular institutions. We do not expect the Christian choice to make any life-changing demands upon us. Even our expectations toward God and what He can do in His world are limited.

But see how lack of expectancy shuts men off from understanding both the future, and their own possibilities.

I have been told that the first man in the city of Boston who tried to interest the public in investing money in the manufacture and the installation of telephones, was arrested and judged guilty of fraud, on the ground that he was seeking to persuade people to put their money into something that was an impossibility. Fortunately there were both scientists and lay people who are expectant.

When Orville Wright of Dayton, Ohio, made his first flight in Florida in a heavier-than-air machine, a newspaper editor in the Wright's home town of Dayton, commented on the news dispatch telling of the successful flight: "Nobody's ever going to fly, and if anybody ever did fly, it certainly wouldn't be anybody from Dayton, Ohio." But there was another man from Dayton who was expectant!

THESE AVENUES of communication have only become possible between men and peoples, so that they now bind the world together, because there were people of great expectation who labored and toiled and experimented because of their expectancy that new methods of reaching people and of transportation could be found in our kind of world. And from all past experience it was an "unreasonable" expectation.

Our nation owes its beginnings to men and women, and to boys and girls, of high expectancy, who came to this land leaving a settled life to undertake an unsettled life, but always led by high expectations. That is the story from the day the pilgrims left England and came to this country by way of Holland, on through the successive settlements, westward, until men could go no further for the waters of the Pacific hemmed them in. But there were always those who said: "You are fools to expect that it will be better there than here." And "here" was always the present, the place that was orderly and known, and no one ever had any "unreasonable" expectations about it!

No great advance has ever been made, no institution of worth has ever been founded, indeed no great life has ever been lived, where men confined themselves only to the reasonable expectation of past experience and tradition. Only when expectancy became "unreasonable," because it reached out in yearning and hope and purpose to something that as yet had not been realized, have the lives of people and the life of a nation been enriched beyond imagining.

And it is a particularly relevant question at this time of the Christian year in Advent, "What are our expectations and hopes?"

I believe that there are far more reasons for great expectations than our people actually recognize. In our time there is reason for expectancy and hope on behalf of the good and of a better than men have yet known or found.

WE CAN BE EXPECTANT because there is a more sensitive conscience in the lives of increasing numbers of individuals, a sensitive conscience that finds its embodiment even in the institutions of government itself. Our grandfathers lived in a time when little children of seven and eight and nine years of age worked in coal mines, when women went underground and drew the boxes of coal even as did mules and donkeys. They remember a time when a man could be executed for taking a loaf of bread to feed hungry children, and when little children were given penal sentences of ten and fifteen and twenty years. They could remember a time when all the brutalities of slavery were the common lot of men and women of the Negro race who today are free citizens in

America. They could remember a time when exploitation and degradation beyond anything with which we are familiar, were the common portion of many of our citizenry. They could remember a time when welfare services and social security and workmen's compensation were unheard of. The social conscience of America has moved far. And at the forefront of the power movement has been the Christian social expectancy. Of course that conscience has much yet to do. In some areas it sleeps a drugged sleep of apathy — the raucous cries of racial enmity and the revelry of comfortable multitudes who care only for the present and pay no heed to the fact that their deeds and policies in the present may lead to war in the future — all fail to disturb movingly the social conscience. Certainly our expectancy and our hope, if we be Christian, are that the sixty per cent of the world's population who do not know where the next twenty-four hours' meals are coming from, may come to know our kind of security. And the expectancy is Christmas born. For the Christmas child as a man said to his people:

"The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

There is reason for hope and there should be great expectation because the character of the moral order of God's world was never more clearly spelled out by contemporary events. That character, spelled out in letters of fire and blood, is that men are destined by the Creator to live together as God's family. It says that power, position, gain, achieved by violence are in the end self-destructive and that in the end all violence will destroy itself completely.

There is great reason for expectant hope because the Christian faith becomes, through this spelling out of the character of the moral order, more and more relevant in men's thinking and experience. And yet within recent years the then commissioner of education in New York State (now president of a great state university), said very frankly that Christianity was a fiction, a fable, a fantasy "abhorrent to the enquiring mind of an average child." But the evidence accumulates today that apart from the Christian faith with its understanding of the creator's way, all that man does by himself is irrelevant, and that apart from the Christian faith the deepest meaning of life itself cannot be understood.

Statistics can often be manipulated to make them tell untruth, but there is great reason for expectant hope because Christianity in varying strengths, spreading literally to the ends of the earth, is a new thing in the recorded history of mankind.

There is reason for hope because of the increasing numbers of people who are determined, partly driven by fear but partly because of a more sensitive conscience, that the time has come when war itself must be abolished. We are all familiar with the various attempts that have been made in our time to bring about this end. If our expectancy on the part of nations and people were greater in behalf of the United Nations the possibility of its success would be enhanced enormously.

So frequently, as men have tried to understand the meaning of life, they have assented to the fact that behind all our living there may be something besides man. They have called it by many names: "the unity of ideal possibilities," "cosmic consciousness," "the elan vital," "the life force," "the principal of concretion." But never have descriptions been adequate to sum up one whom man has constantly sought, certainly to none of these ideas could you or I say meaningfully in worship or in need, "hallowed be Thy name . . . Thy will be done."

There are still those who, seeking to understand life and direct it, have placed the entire burden of life and of sustaining human expectation, upon man himself, so that one leader of American life recently wrote: "In the last analysis our hopes (for peace in an ordered world) rest upon individuals; in them the faith must be rooted that they are the masters of their own fate." Ah! but that is cold comfort and an inadequate source of strength, "a man by himself," "a master of his own faith," battling against a cosmic indifference. And moving expectancy comes hard!

In the face of all this, Christmas comes, *the* event showing God to be more than any cosmic consciousness, or principle of concretion, an event that says to man, "You are not alone, you are companioned about," — and then the whole climate of life changes. Christmas is an "unreasonable" happening. It transcends reason. It says that He who stands within and behind life is to us as a father; that He who companions with man has love and affection for him. Christmas makes an incredible assertion — such as men in every age have found difficult to believe — that this very God, who himself is the source of all life, appeared in the stream of human existence in a unique way through the life of an individual whose life story is now recorded in the New Testament, and through that life, lived within the limits of our human framework, the great God of time and eternity showed men most clearly what He was like, what He desires, and what He hopes for you and me and all men. And Christmas, seen thus, becomes more significant.

The expectancy that that life lived in Nazareth 2000 years ago should have absolute meaning for you and me and for our generation and that all human life is thereafter different is an incredible, an "unreasonable" expectancy. But in every generation, when men and women and boys and girls have believed that this is what Christmas means

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"A wise person does not let his thought go far into the past, nor does he let his thought go often into the past. He realizes that the past is beyond his control: it is the present, the present alone, which we can manage. . . ."

* * * *

"Here is Help for You," James Gordon Gilkey, Macmillan, New York

• • • • • •

that Christmas was literally a new beginning for the uman race (Jesus, a "second Adam") and that they have ound power, strength, a new life, such as they have never nown before.

Christmas tells of what we and other men can become, we will. But not in our own strength alone; it is ours d God's together! How expectant then are we, as we ok toward Christmas — incredible Christmas?

Do you remember the expectancy of those weeks and ys before your first child was born, how carefully you epared clothes, a little bed, and the room that was to be s? You wondered what the child would be like; you ondered about his characteristics, his personality, his ture. You vowed that you would be a better person beuse of his coming. Those days of preparation brought oth expectancy and incentive to your life. Why it seemed if your whole previous living had been a getting ready r the birth of this child!

WHAT ARE YOU doing in preparation for the birth of the Christ child? Without exaggeration, is event is more important for us than the birth of our rst child. For it is only because the child of Bethlehem as born and grew to be a man, that we have our homes nd our loves and our freedoms, together with much of e best in our civilization. These are gifts which dull eople accept without ever seeing their connection with hristmas and the event of a birth in Bethlehem.

A word spoken by Luke comes directly to us across the ears as we look expectantly toward Christmas: ". . . to ake ready a people prepared for the Lord." There is othing more important than that we should be a people ho are truly ready for the day toward which our faces xpectantly turn. If we be ready, we will not be befuddled y the superfluous accretions of Christmas which are added y a civilization that so often exploits the Child and utters is name without understanding. There is nothing more mportant than that as we prepare expectantly, we will vow incerely that because of His birth this Christmastide, e will be better people, worthy of the new life in our midst.

WHAT MEANING will Christmas actually have in our homes and for our children? Are we going eyond the conventional secular deeds and preparation? s our expectation Christian as well as secular? Do we ing any Christmas carols which tell of the Christ Child? o we try to understand together what the Christmastide eally means for all mankind? Do we take time to read he Christmas stories so that they are part of the warp and oof of our Christmas experience? Do we have any reigious symbolism in the home amid the lights and the ree and the colored balls? Have we decided to do any haring with others? Will the impact of this new life make any difference to us?

Are we ready in expectancy for the Child with all the hange in habit and ways of life that His coming means? hristmas should always lead from Bethlehem, a little ncient town on a hillside in another civilization, to this ur own city with its great streets, its apartments, its fine homes, but also with its tenements and its dark alleys, with its many privileges and its deep crying human needs, with its civic minded citizens and its leeches who could feed on the life blood of our citizenry; it should lead from the shepherds listening in wonder, to our own expectant hearts in another day, and to our experiences and our duties.

IF IT WERE only that here in Jesus were a great human, Christ's life would be the most discouraging life for the rest of us that had ever been lived upon this planet. Indeed most lives which are humanly great are discouraging for the majority of us. Who of us by actually taking thought with himself can reflect the greatness of a Shakespeare, or a Plato, or a Lincoln, or an Einstein? These men because of native equipment, remain forever far beyond even the realm of our feeble imitation.

But in this Child of the Christmas season who became the man, the man who is our hope and our saviour and our example, there is something which should be for the encouragement of each of us. The God who found in him the best opportunity He has ever had, to show what could be done within the framework of human life, desires the same kind of chance to make of us far better than we in our lives could ever be by ourselves, literally to save us from the evil which we cannot defeat by ourselves. And in proportion as we make it possible for Him to fulfill his desire, by allowing our deeds to be dominated by his purpose, something of the likeness of the Child of Bethlehem, grown to be a man, will be shown in our lives. With what expectancy should we meet that possibility!

THIS INCREDIBLE expectancy that surrounds Christmas, makes us aware of the incredible expectations of God himself for us, expectations which we could never realize by ourselves — that we shall be people worthy to be called the sons of God. Such expectations alone remake life.

Here is a man, who after a life that had been marked by evil and violence, registered an about-face, so that those who had known him in his earlier days could hardly believe the change that came about in him. Toward the end of his life some one asked what had occasioned the change. He said: "It was because of certain people who believed in me far more than I deserved, and who expected of me far greater things than I actually had to give, and I found that I could not let them down, so that together we met their expectations for me." Together, God and we ourselves, can meet his expectations for us.

Beyond anything else with which we are acquainted in the realm of human experience, Jesus is God's guarantee that the ultimate strengths of life do not lie with the ruthlessness of evil, but with deeds and hopes which have something of the quality of his deeds as He was amongst men. Such deeds have the backing of God, for they are in truth, His. And in the experiences of such living we come to know that "neither death, nor life . . . nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A man as he thus lives, is never out of the hands of His Father — God. What would we not give to know this to be true for us? We *do* know it, because of Christmas!

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Third Week In Advent

GALATIANS 6:1-10

Paul wrote to the Galatians to the effect that there was no such thing as vicarious goodness. Real rejoicing, he insists, results from examining one's own successful works, not those of another: "For every man shall bear his own burden." These are stern thoughts, and may at first seem to be at odds with that other Biblical injunction, "Bear ye one another's burdens." Actually, we believe, the admonition of Paul is aimed at something quite different in this case, for he seems to be concerned about the lack of personal responsibility among the Galatians. He cites Job's admonition, "God is not mocked," and then repeats what he had previously said to the Romans, "whatsoever a man soweth, that shall he also reap."

In the midst of the Advent season it is well for us to reckon with the certainty of the moral law. We cannot serve two masters; we cannot sow evil and reap good; we cannot tolerate corruption in one area and reap honesty in another; we cannot violate the soil and expect good fruits; we cannot blink at a little growing sin and reap a wholesome harvest. It is also well for us to contemplate the positive role that must be played by the churchman in the midst of the world's current mad whirl: "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we therefore have opportunity, let us do good unto all men. . . ."

It is easy for us to be preoccupied with devotion to the destructive forces; it takes churchmanship an devotion to the larger hope for mankind to be d voted to constructive forces. Righteous negation needed, to be sure, but righteous affirmation is of f greater import.

People's Courts And Witch Hunts

We here in Massachusetts are seeing what migl well turn out to be one of the nation's major witc hunts. We have precedent for this, of course, in th old Salem witch trials, but hardly a man is now aliv who remembers just what procedure should be fo lowed!

First off, a star witness for the prosecution has bee honored by the state legislature and the Governor an the American Legion, for his undercover work fo the FBI in ferreting out the facts concerning a pro fessor at M.I.T. and two other people who, it is al leged, have advocated the overthrow of the democrati system of government. All of this procedure was giv en wide publicity, and the star witness was honore by having a day named for him and by being gues of honor at a mammoth banquet.

Following the public discussion favoring the heroi star witness, equal public attention has been paid t the accused professor and his two companions. Com mittees have been formed to defend the accused, an as each new committee is formed it makes it clea that it has no relation to any other previous commit tee. A minister who had received an invitation t hold an "informal meeting" at which the accused pro fessor could speak, told the newspapers about the in vitation and made public his reply; this set off a chain reaction, because thirty ministers were supposed t have received similar invitations — we think that there must have been more, unless ministers we are meeting are boasting. One minister from Annisquam, Mass., has been fired by his congregation because he joined one of the committees seeking to raise a defense fund for the M. I. T. professor; the parson's colleagues have gone to his defense, because they believe that the fundamental right of the dismissed minister to have his own opinion was denied. The chairman of the committee which fired the minister in question replied that they had not been satisfied with him for some time, but that the support of the accused professor had brought the matter to a head.

In the meantime, gentle reader, remember that the court trial of the accused professor and his two colleagues has not yet taken place. Indeed, the date

r the trial has not even been set. What will happen hen a jury is to be selected? If the defendant pleads at the public has been prejudiced against him beuse of the newspaper publicity given to his case, en the accuser can plead that the public has been ejudiced by the activity of all of these committees ho are at work in defending the professor. The star itness has been called "an informer" in one pamph- that we have seen; the defendant has been called ommunist," a "pink," and just about verything else other public pronouncements. We question serisly whether or not it will be possible to select an npartial jury under these circumstances.

If the supporters of the star witness can be accused conducting a "witch hunt," then clearly the suprters of the defendant can be accused of running a eople's court." Both procedures, in our opinion, are terly incompatible with the democratic framework nd the dignity of our court system. The hidden agedy in all of this goes far beyond the guilt or inocence of the accused, to the fear and hysteria which eclouds the possibility of justice.

The current revelations of corruption in the tax-colcting department of the government show a serious eakness of a fundamental aspect of our democratic overnment; now if we are to add to that, a weakeng of our judicial system, we are admitting an illness hat democracy cannot survive. The dignity of our ourt system rests upon the belief that an accused pern is innocent until he has been proved guilty, and hat belief is maintained only so long as the courts are llowed to proceed with their work in an objective nd thorough search for truth.

9,056,725 Methodists!

A lot of Methodists! The latest statistician's report eleased last Friday indicates that Methodism has nally gone over the 9 million mark in its memberhip. Perhaps we should cheer unreservedly, but bere we do, let us pray, and let us sit in sober thought bout what the rest of the world will think about vhen it reads that report.

Obviously 9 million people cannot be of one mind, ut they could be of one spirit. The ugly places of he world, and the deserts that long to blossom as the ose, need to feel the concern of people. The ugly and lesert places, therefore, can at least be expected to won ler whether 9 million people could make a difference. No nation has ever had a standing army bigger than million. Is there, the world might ask, a solid spirit of Christian concern to be found in this 9 million-member-Methodism?

Then too, non-Methodists must wonder about the influence of a 9-million-member Christian church, in terms of its contribution to Christian democracy. What of its flexibility in organization? Can it meet changing conditions? Can it engage in leadership, or does it get there after the fire is over? Someone has rightly reminded us that in the extended mission of the church it must be a beacon light, not a tail light of prophecy! Here, to be sure, is the significance of the Survey Commission's report, a digest of which we printed last week. Methodism cannot be inefficient, and it must do all that it can possibly do to keep its house in order; at the same time, Methodism is more of a movement than an ecclesiastical unit, and cannot be confined to rigid methods of organization. We remember that delightful exchange the late Bishop Edwin Holt Hughes had with a railroad executive who had criticized the business methods of Methodism. Bishop Hughes told the railroader to try passing the collection plate instead of selling tickets to passengers, and then after a year, come to the bishop again and discuss Methodism's financial system.

Our Award To Dr. Harris

Tonight as Zions Herald prepares to begin its 130th year of independent Methodist journalism, no more appropriate person could have been chosen to receive the 1951 Zions Herald Award for Methodist Churchmanship, than Frederick Brown Harris, minister of Foundry Methodist Church, Washington, D. C., and chaplain of the United States Senate.

Every Sunday Dr. Harris's beautiful Foundry Church is filled to capacity. His pastoral leadership for nearly 30 years in that great church has been of the been appreciated and highly respected. Moreover, finest, and his service in the United States Senate has Dr. Harris is a newspaper columnist! His "Spires of the Spirit" is syndicated by The Bell Syndicate, Inc., and in addition to their use by newspapers, many of his columns have been included in volumes of Braille for the blind.

Noted as a great preacher, Dr. Harris is in demand throughout the nation, but more important than all of that, he is loved by men of all walks of life because of his constant concern for people and their spiritual welfare. Zions Herald is proud to confer this annual award upon one who is constantly at the business of devoted churchmanship.

What Shall We Promise God?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR DECEMBER 30th.

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JOSHUA 24:1-8, 14-18

The Voice to the People

The key word in Joshua's farewell address "to all the tribes of Israel" is *to*. Much has often been made about the voice *of* the people. Now and then we need to think about the voice *to* people.

We have before us for our study the story of a great event in Jewish history. Joshua had earned his right to lead "the tribes of Israel." He was a great moral leader and the time had come to lay some things on the line and speak to his people. The narration begins with this good story-telling style: "And Joshua gathered all the tribes of Israel to Shechem." There was meaning in the choice of the place at which the people gathered. Shechem was a sanctuary, or spot made sacred by other religious events in Israel's history. There they had met before to hear the words of their leaders speaking in the name of God.

It had been said that "the voice of the people is the voice of God." Like all such general statements, it is not always true. It all depends on what the people have to say. There have been times when the voice of the people has come very close to being the voice of the devil. What kind of a voice was the one which cried out against Jesus, saying, "Crucify him, crucify him?" What kind of a voice is that of a bloody mob which shouts, "Hang him, hang him," when a prisoner has been torn from a sheriff and dragged off to a lynching scene?

Not every voice to the people is the voice of God. What the leader says determines whether or not his voice is that of God. When a leader introduces an address with the words, "Thus saith the Lord," we need to examine what he says before we accept his words as inspired by God.

God in History

Joshua's farewell address to his people at Shechem was a review of the religious history of the tribes of Israel. Joshua pointed out to the people how God had brought them out of bondage and had led them through their wanderings in the wilderness for forty years.

The one thread of history which Joshua traced through the life of his people was that of God's continual leading. Joshua quoted God after his preface, "Thus saith the Lord God of Israel." God the historian was speaking through Joshua. "I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed and gave him Isaac."

Israel's history was studded with great names, and God called the roll of the leaders: Abraham, Isaac, Jacob, Esau, Moses and Aaron. It has always been true that God speaks through his leaders as well as directly to the people. In all of our efforts to level off people to the low water mark of mediocrity, we should not forget that people have usually been led to their high points by great leaders who gathered up their hopes and aspirations and objectives and spurred them on to great achievements.

Let us not make the mistake of limiting God's place in history to the Hebrew people. God has been in all history, fighting it out with the forces of evil. At times false, selfish, and exploiting demagogues have grasped the leadership of great masses of people. For a time they fatten their ego and fill their moneybags by this terrible aggression, but God catches up with them and they and the things they stood for go down to ruin. It is a costly and an awful price the people who are caught in the meshes of false leaders have to pay for their own gullibility or easy acceptance of lies, half-truths and desires to share the benefits of aggression and exploitation. Leaders are not always nor altogether responsible for national or group wickedness. No leader leads anyone astray or right unless he has someone to lead who is willing to follow him.

Calling for a Mass Decision

Joshua suddenly turned from the voice of history to the voice of decision. "Choose you this day whom ye will serve," was the sharp, decisive and overall choice which Joshua called upon his people to make. He went further and got specific and made it an *either-or* choice. The false gods some of their people had served in Egypt and among the Amorites were put over against the Lord God whom their leaders had served.

In a rather crude sense, we might say that Joshua was holding a national election and calling for a vote of confidence in the Lord God of Israel. It may be truthfully said that Joshua was using the democratic process in this great day of decision. He gave them a fair chance to vote for any God they desired to choose. What could be more democratic than this statement made by Joshua to his people: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve."

The results of this poll were gratifying to Joshua and to God. The choice was quickly registered in this great expression of a mass decision for God: "And the people answered and said, 'God forbid that we should forsake the Lord, to serve other gods.'" We cannot overlook the powerful influence of Joshua on their decision. It was he who said, "But as for me and my house, we will serve the Lord."

It is necessary for great leaders of the people to declare themselves on great issues, and if they really are God's men, to stand up and say so before the people. Some of the lip-service to God and the empty words of piety mouthed by political opportunists, would hardly stand up alongside Joshua's farewell address to his people. He had back of his words a great and mighty life of service to God and his people. He had *lived* his choices to serve the Lord God. His life was the voice of God *to* his people.

Whose Star Is In The East?

JOHN E. COLLIER

CHRISTMAS is the season of the year when all stars appear to be brighter than at any other time of the year, even the stars in the eyes of little children. It could be because of the cold crisp days of winter and the clear clean atmosphere at this time of the year, but it could also be that a star has always been associated with Christmas. "And lo the star went before us." "We have seen his star in the east and are come to worship Him!"

It is very interesting to note that stars play quite a part in the life and history of peoples, both ancient and modern. In that little book, "The Syrian Guest," the writer tells us that every Syrian had his own star, that his own destiny was determined by that star, and every Syrian community had its "star-gazers" who could prophesy events by the stars. Isaiah and ancient kings all had their star-gazers or astrologers from whom they sought knowledge of future events, attributing to them divine powers. Modern nations have a star or stars on their national flags, or gold or silver stars in wartime on service flags. The Star of David holds rich meaning in its symbolism for every Jew when he worships God on the Sabbath Day.

Our concern this morning is with the Christmas star, the star of the Magi, the star of the shepherds, the star of the angels, the star that troubled King Herod.

I NEED NOT tell you that at the birth of our lord the star held a different meaning for these different people:

1. *For the Wisemen, or Magi,* it meant a new divine event in the heavens had taken place which foreshadowed an equally divine event in the human world when God would visit men through this wonder child.

2. *For the shepherds,* it spoke of fulfillment, when redemption and deliverance should come for them and instead of strife and conflict and oppression at the hand of an enemy, there would be "peace on earth among men of goodwill."

3. *But for Herod,* the star meant something vastly different. It meant that his power and position were in jeopardy; it meant the end of the reign of might, of the ruthlessness of unlimited power; it meant the enthronement of right and the overthrow of wrong and oppression.

The star which set the voices of angels singing, that same star set King Herod trembling. It must always be thus. . . The modern world is no different. The Christmas star of Bethlehem which sets the voices of angels singing again this day and brings joy and gladness and hope to millions and millions of the children of God on earth, that same star this day causes the modern Herods of unlimited and ruthless power to tremble. While that star still shines, they know that their position and power is in jeopardy and God almighty intends that they should know.

There are those people today who are not of our Christian mind and temper who, when we say, "we have seen his star in the east," answer by asking us: "Whose star in the east? It was all right when men lived a pastoral life and travelled in camel caravan and fought with spear and stone, to speak of the star the Magi followed and which paused over a stable in Bethlehem, and angels heralded the birth of a little child who would bring peace on earth to men of goodwill. That was all right for that kind of a world of long ago, but in this atomic age in this kind of a world when we hear you say, 'We have seen his star in the East,' we wonder whose star in the east you are speaking about?"

THERE IS A RED star in the east today, and it has been rising in growing ascendancy and some seven hundred million people are looking toward that star. Most of these peoples are the flotsam and jetsam of the human tide. They never had anything, they simply existed; they are promised something, and that something, whatever it is, is better than nothing, even if the promise is not fulfilled. So make it a little clearer when you say, "we have seen his star in the east, for we see a star too."

Let me then make this a little clearer so there will be no mistake whose star we are thinking about.

We have seen his star, glistening white with truth and righteousness and love which make all men free, and not a star red with lies and dishonor and hatred which make men slaves. We have seen his star, glistening white with faith and trust and hope which keep man's spirit free, and not a star red with fear, suspicion and hopelessness which imprison the souls of men.

We have seen his star, glistening white with reverence for life, reverence for the human spirit, reverence for the human mind, and not a star red with ruthlessness toward life and breaking the human spirit and human mind to its evil will. We have seen his star, glistening white with Christian compassion, Christian brotherhood and Christian peace among men of goodwill, and not a star red with compassion's streams run dry, and brother set against brother in perpetual fear and war.

AND WE ANNOUNCE this Christmas Sunday in his name to all the Herods of oppression and to all of the Pilates of power: you may try to blot out the Christmas star of man's hopes in Christ the saviour of man, you may try to silence the angels' song. But when the empires you served are in the dust of ruins and your names are a forgotten memory, men will still be saying: "We have seen his star in the east," and the angels' song will still fill the world with the melody at Christmas of "peace on earth among men of goodwill."

HAVE YOU A
ZIONS HERALD CLUB
IN YOUR CHURCH?

Platitudinous, You Say?

MILBURN P. AKERS

THE MORETTI CASE, of Chicago, sordid and revealing as it has been, is but a symptom; a symptom of a malignant disease which afflicts the body politic.

Before discussing that disease, let me say that I agree that the Moretti case was, at the outset, a gross miscarriage of justice. However, an alert press and the Chicago Crime Commission called public attention to the case. The public responded. And it now appears that the trigger-happy cop who ran amuck will be held accountable.

You may read many things into the Moretti case. You may regard it as a civil rights case. You may object to the way in which Michael Moretti got his police job. You may object, as does most of Chicago, to his wanton killing of two young men and the wounding of a third. You may object to the manner in which the state's attorney's office "covered up" for one of its own. Or you may see incipient police state tendencies in the episode. All of this, however, is but symptomatic of the corrupting, corroding, malignant disease that permeates our society. For, as stated at the outset, the Moretti case is but a symptom. So is much of that which was revealed at the Kefauver hearings. Symptomatic, too, is the recent revelation that several influential members of the Illinois legislature were beneficiaries of a get-rich-quick stock manipulation executed by the promoters of Chicago Downs, the race track that required legislative action in order that it might be able to function.

The track got the necessary legislation. The legislators made (in their parlance) a "fast buck." And so did several other importantly placed public office holders.

WE HAVE HAD, and now have, many other such symptoms. Senator Kefauver revealed that graft and corruption are part and parcel of many municipal and county governments. We have all read of mink coats and deep freezers on the Washington scene. We have all heard of five percenters.

Perhaps a youthful employee of the RFC unwittingly expressed it more succinctly when he said, the other day, that he saw nothing wrong with accepting a ham from a representative of a corporation seeking a federal loan; nothing wrong, that is, provided the ham did not weigh more than ten pounds. He thought he could weigh or measure decency or morality. It is likely that five pounds was his criterion a year ago, and that fifteen pounds will be his criterion a year from now.

When I read that news story I was reminded of the cynical old politician who once returned a sum of money with the statement that: "If it is a gift, it is too much; if it is a bribe, it isn't enough."

State Rep. Paul Powell, Speaker of the House of Representatives during the first two years of Gov. Stevenson's administration, put the matter cryptically, albeit somewhat crudely. A few days before he was inducted as speaker, Powell said: "The Democrats smell the meat-a-cookin." It took Powell several years to get his plate full. But, as the Chicago Downs episode revealed, he got it full to the extent of some $26,000.

I am not becoming partisan. No political party has a monopoly on virtue. Every administration, Republican or Democratic, local or national, has had its scandals. I know, too, that every decade, every generation, has had its Tweed Rings, its Teapot Domes, and other manifestations of corruption. So I hope I am not expressing an uninformed alarm over present-day wrong-doing. I hope I can keep the proper historical perspective.

WITH THAT AS preliminary, let me say that I agree with a recent statement by Walter Reuther: "Never in the history of American politics has the level of political morality been so low." I believe that I can substantiate that thesis.

An era that will tolerate the mad mouthings of America's foremost character assassin, Senator Joseph McCarthy of Wisconsin, can make no claim to high standards of public morality. A generation that contemplates wholesale use of atomic bombs can make no claim to high standards of public morality.

A people that will spend billions on gambling, but refuses adequate support to education can make no claim to high standards of public morality. A people that will spend multiple billions on armaments to preserve its freedoms from aggressors, and then denies those freedoms to minorities in its midst, can make no claim to high standards of public morality.

What has all that to do with the Moretti case? Simply this: Our county government is the aggregate of our community life; our state government is the aggregate of our county governments. Our national government is the aggregate of our state governments. And our international order, or the lack of it, is the aggregate of our national government.

If you seek international order, you must first obtain it on the local level, including Honky Tonk, U. S. A. If you would have world wide brotherhood, you must first obtain it on the local level, including the Town of Cicero and the intersection of 53rd and Peoria Streets in Chicago.

If you would stop aggression on the international level, you must first stop aggression on the local level, including Michael Moretti, and any others like him. If you would have international justice prevail, you must first make certain that justice prevails in the state's attorney's office.

PLATITUDINOUS, you say? No! Not platitudinous. And neither is it unrealistic. As a reporter I have seen government from the city hall to the state house; from the state house to the White House; from the White House to international conferences.

Unfortunately, most of us are so intent on making a living that we pay scant attention to civic matters. We become concerned only now and then; when, say, a Mike Moretti goes berserk on the local level, or an Adolph Hitler or a Joe Stalin does likewise on the international level.

hen we meet, organize, deplore, resolve, and otherwise etermine that it will never happen again. But we are on engrossed in our work-a-day tasks. And it does hap-n again.

Let me illustrate. Mike Moretti, on August 24, 1951, hile on a drunken spree, shot and killed two youths, and ounded a third. And so we are here today.

But on August 31, 1943, two Chicago policemen, Joseph Murray and William Hogan, shot and seriously wounded Howard Darnell, a Great Lakes sailor, in a drunken brawl the Tropical Nights tavern, 2430 North Clark Street.

The newspapers printed editorials. Investigations were ade. Civic organizations met and deplored the episode. he two police officers were brought to trial, found guilty, nd fined. And then, on this particular score, we lapsed to our usual apathy; lapsed, that is, until Mike Moretti rought us out of it.

We do the same politically. Once in awhile we rise up nd strike down a Dan Gilbert. Now and then, although ot recently, we change the political atmosphere in Wash-ngton.

It was once observed that in America we have only po-tical revolution; never political evolution. We believe n throwing the rascals out; not in keeping them out in he first instance.

So we allow ourselves, in far too many instances, to be overned by men who seek public office only for plunder. The few sincere, honest, able men we sometimes put in ffice find themselves handicapped and frustrated. They oon give up; wearied at the futility of trying to do an onest job in a dishonest environment.

But those who seek profit from public office don't give p. Steadily, they enlarge their power. Continuously, hey expand their domain. They work at the job of poli-ics night and day; 365 days in the year. Unlike most of s, who become concerned only when some untoward in-ident takes place, or who begin to manifest an interest in olitics only as election day dawns, these people, occupying he vacuum we create by our own apathy, are on the job ull time.

As of today, we have in the legislature of the state of llinois a number of known hoodlums, men who are hood-ums in any sense of the word, or by any definition of the Chicago Crime Commission. We have several in the Council of the city of Chicago. I do not think they are representative of the community.

We have others, both in the legislature and in the city council, who are not, by definition, hoodlums. But they play the hoodlum game. And then we have the boys who, so Powell said, smelt the meat-a-cookin.' And, as did Powell, they got both hands into the pot, and grabbed what they could get.

Many of these people — most of these people — couldn't be elected to office, except for our apathy. Our apathy creates a vacuum, a political vacuum. But the vacuum is of short duration. The hoodlums and the plunderers soon move in.

We can't begin to do the job you want done on a na-tional or an international level until we fill that local level vacuum with men of different and better stature.

But we aren't doing so. We have all but abandoned local government. I've been acquainted with the Chicago City Council and Illinois legislature for more than twenty years. If anything, both are twenty times worse today than they were twenty years ago.

Twenty years ago we had only representatives of the hoodlums in either body. Today, the hoodlums them-selves have moved in. The steady deterioration that has been underway in the Illinois legislature — deterioration in the character of the men we send to Springfield to govern us — may be exemplified by the difference be-tween the late State Rep. Abraham Lincoln and the cur-rent State Rep. Jimmie Adduci.

That the "mob" has been emboldened by its political successes is illustrated by the audacity of the West Side bloc. It now has a contingent of eight or ten legislators at Springfield. It has several City Council members. And it is taking over — one ward at a time — the Democratic and the Republican County Committees of Cook County.

These political committees are all-powerful. They slate candidates. They decide, in large measure, who goes to Council, who goes to Springfield, and who goes to Wash-ington.

The West Side bloc — a euphemism for "mob" — has control of the political machinery in the 1st and the 28th wards of Chicago. Ald. John D'Arco and Ald. Patrick Petrone, who now determine, in part, whether we shall have housing, or make other civic improvements in Chi-cago, have ousted, or are in the process of ousting, com-mitteemen. The bloc is set to invade other wards.

I cannot emphasize too greatly the power of the po-litical committees. As a consequence of their actions, and as a result of the workings of the Illinois minority rep-resentation law, any political reporter worth his salt can tell you in January, 1952, the men who will be elected in November, 1952, to represent you in the legislative ses-sion which convenes in Springfield in January of 1953.

The less interest you and others display in the all-power-ful job of ward committeeman, whether it is the Demo-cratic one or the Republican one, the less you and others will have to say about the quality of local, state or national government.

Ward committeemen are to be elected by both parties at the primary elections of April, 1952. If you are really interested in getting a lasting job done, you'll concentrate on electing decent, honest men to those posts. There isn't too much use worrying over who will be nominated for president, one party or the other. That will be done for you. The delegates who will determine that for you will be selected, to all intents and purposes, by the ward com-mitteemen (in Chicago) and precinct committeemen (downstate) previously elected.

Moretti, without his ward committeeman in his corner, couldn't have made the police force. And few men, in-cluding governors and presidents, get elected save as they are originally acceptable to the same committeemen, and their counterparts elsewhere.

I could spend several hours describing the rights, privi-leges and prerogatives of ward committeemen in Chicago,

(Continued on Page 14)

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UNION THEOLOGICAL SEMINARY
New York

American Churchmen Criticized

EDINBURGH, Scotland — American churchmen were criticized by the Rev. D. H. C. Read, chaplain to Edinburgh University, for placing too much emphasis on technique in presenting the Christian message.

Mr. Read, who recently returned from a visit to Canada, voiced his criticism in delivering the Warrack Lectures in Christ's College, Aberdeen. He said that many American churchmen took the position that once the right method of approach had been found "the world would respond and the Kingdom of God would have arrived."

In America, more than anywhere else, Mr. Read said, there was a tendency "to employ the methods of modern business, high pressure advertising, public opinion polls, mass suggestion, and success stories to swing the masses into the Church." The danger of this technique, he warned, "lies in the subtle shift of emphasis from the objective truth of the Christian Gospel to its pragmatic value to society."

"The result of such a policy," he added, "is to transform the Gospel challenge of 'Repent and Believe' into the cynical technique of 'How to Win Friends and Influence People.' Asserting that the technological revolution had resulted "in a confusion of mind and paralysis of the moral sense of an unprecedented scale," Mr. Read stressed the urgency of conveying "the reality and relevance of the gospel."

"We are not faced with a generation of intellectual sceptics or even consistent materialists," he said, "but with bewildered, distracted uncertain men and women, conditioned to respond to scientific demonstrations, suspicious of obvious propaganda and unable to see much meaning in religious proportions."

Mr. Read also warned churchmen against the danger of "identifying Christianity with the political aims of the Western democracies." "We know how a fascist or communist government seeks to muzzle the Church and devitalize it," he said, "but in the much more congenial atmosphere of the non-communist world we are much less likely to be aware of political pressure on the Church.

"The censors of sermons are not sinister figures in the back row of the gallery but decent, good-hearted folk in pews who are being conditioned to identify the political judgments of the Western world with the will of God."

Mr. Read said that a requisite in preaching the Gospel today is that it should be in the words of the present generation, "and not of the one before." He urged pastors to study the language of modern journalism "for preaching is more akin to good journalism than to a literary essay." Mr. Read also called upon clergymen to approach more seriously "the problem of speaking to the man in the street who is sometimes, or never, in the pew. . . It is in this kind of proclamation," he said, "that we are failing so miserably."

Mr. Read termed it essential "that in all our evangelism we should have in mind the millions of our contemporaries who have not got the starting line of theological thought. If we keep them in mind in establishing the pattern of our preaching, provided we do not neglect the needs of convinced Christians," he said, "we shall probably find we are hitting the mark more often than we think."

Koreans Pray For Peace

The General Conference of the Korean Methodist Church, in session in Pusan, Korea, recently, sent a message of greeting and fellowship to the Methodists of America. The message was received by Dr. Eugene L. Smith, executive secretary, Board of Missions and Church Extension of The Methodist Church. It was signed by the Rev. Youn Chan Duk and the Rev. Henry D. Appenzeller on behalf of the Conference. Said the Korean Methodists:

"The General Conference of the Korean Methodist Church, in session at Pusan this day, sends greetings to the Mother Church in America — the great Methodist Church. We desire to express our thanks to the Church through its Board of Missions and Church Extension, by you of the division of foreign missions and of the Woman's Division of Christian Service, for the continuing support we have felt by your prayers and gifts in this time of war and devastation in our land. In the sense of fellowship as one church, the body of Christ, that your missionaries have given us through their service, we rejoice.

"To the Council of Bishops of the Methodist Church we extend heartfelt thanks for sending us Bishop Arthur J. Moore to inspire and guide us in this critical hour of the Church's life. For the presence of your representative Miss Margaret Billingsley we express our gratitude; and for the coming of Dr. T. T. Brumbaugh, we wait with great expectation.

"May the God of peace so rule and over rule in the troubled affairs of our nation and the world that your sons and ours may not have died in vain, but that their sacrifice and that of all may usher in a new day of peace for the whole world."

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"Music For Israel" Project

NEW YORK — The American Friends Service Committee is sponsoring a project called "Music for Israel" to provide libraries of recorded classical music for the farm colonies, hospitals, libraries and schools of the new state. American music lovers of all faiths are being asked to contribute classical records either new or used (so long as they are in good playable condition) of all speeds.

"There is a great hunger for good music in Israel, a need which the people there working long hours under an austerity program, have been unable to satisfy," an official of the project said. "Music for Israel, will be a wonderful means not only of raising up the spirits of the people working under great odds but of strengthening the friendly and cultural bonds between our two nations."

The Israeli government has set up a special committee to aid the Quakers in distributing the collected records to as wide an audience as possible and to all elements of the community. Records contributed should be well packed and sent to the American Friends Service Committee, 53 Broadway, New York 6, N. Y., and marked "Music for Israel."

Gets Jobs For Minority Workers

A Methodist church serving a Negro congregation in Los Angeles has been recognized by California's Governor Earl Warren for its social service program, Dr. Edgar A. Love, superintendent of the department of negro work, Methodist Board of Missions and Church Extension, reports.

St. John's Church in the Watts section of Los Angeles, the Rev. J. J. Hicks, pastor, has through the church's social worker, the minister, and a committee of prominent citizens aided in getting jobs for 450 persons. A University of Southern California professor, a

director of the Urban League, and three local pastors are on the committee which confers with executives of business and industry and with California state employment service. Governor Warren invited Mr. Hicks and this committee to Sacramento for a discussion of methods of integrating minority workers into industry. In addition to job placement, the committee has assisted in getting special vocational training for 425 persons, secured public housing for 67 families, assisted the police department in getting jobs for twelve paroled persons, and obtained emergency aid for 45.

"This is what needs to be done in most of our churches in large industrial centers," Dr. Love says. "The great need is for more trained social workers and for financial support for them."

India Needs Food

The continued need for food, especially for the Christian schools and hospitals, in India, is emphasized by Bishop J. Waskom Pickett, of Delhi, in a letter to the Methodist committee for overseas relief. He reports that food from MCOR and the churches will be distributed, with Indian government cooperation, through the National Christian Council of India. In charge of this NCC relief is Dr. Donald Ebright, Methodist missionary. In the Delhi area, the principal relief distribution centers will be Bareilly, Mathura, Meerut, and Delhi.

"Multi-Purpose Food" is especially needed in schools and hospitals, the Bishop says. Of the general conditions in India, he says:

"It is strange that at this time — after all the suffering that India has experienced from food shortages, and when the battle of the communists to gain the ascendancy in India is on — the rains should fail on an almost unprecedented scale. Fortunately, what little rain we have had during the recent season has in much of the Delhi Area been well distributed, but it has nowhere been sufficient in volume to make possible a maximum crop. In Gujarat the failure has been so complete that there is not even enough grass or fodder to take care of the cattle for more than six weeks. The food minister tells me that the situation may quickly degenerate into acute famine, menacing the life of brutes and people alike. If the American government had not passed the wheat bill, and if American wheat were not coming into India now in very substantial amounts, people would be starving by the tens of thousands and communism would be well on its way toward triumph in this land. Very rarely has the church ever expressed itself to better advantage than when it demanded that the Senate and the Congress pass the wheat bill.

"You will be glad to know that our church in the Delhi Area is receiving new converts from among the educated classes practically every week. I myself have baptised since last Christmas 68 educated persons. In some cases the standard of education of the new converts is not very high, but in all cases they belong to the privileged or the elite by virtue of their ancestry or of their educational attainments. Among those now awaiting baptism or making active inquires and taking instruction are three lawyers, a college professor and his family, the superintendent of an important government office, a considerable number of college students, several farmers, and the general secretary of an influential labor union.

"Another heartening consideration is that collections are constantly mounting. In my first year here our large Christ Church adjoining the episcopal residence raised a total of rupees 600 for benevolences. This year benevolent collections have exceeded rupees 2,700. Ministerial support has risen, not proportionately but very substantially. Our church in the cantonments seven years ago reported total collections of about rupees 100 for the year. It is now paying its pastor rupees 100 per month and the total of collections approaches the rupees 2,000 mark. We began this quadrennium with a program for doubling collections for all purposes. There are indications that we will achieve complete success in reaching that goal and even in passing it.

But I do not know what our position would be if MCOR had not stepped in when it did to prevent our preachers from devastating suffering on account of lack of food and clothing. Probably no effort that our Methodism has made in your years of service has been more abundantly worthwhile than the contribution of MCOR to the workers of the church in India through 'dearness allowance.'

You're Only Young Once

HOOVER RUPERT

Cliches

All right, so it isn't grammatically correct. The title of this column, I mean. The response from several readers has suggested that I hie me to a book of grammar, there to make the discovery that we just don't stick "only" in the wrong place in a sentence. I have been encouraged by this response because it shows that some of the readers of this magazine at least read the title of this effort as they skim the pages. Who knows, Mr. Editor, one day they might read the column as well.

But, back to the title. I had always regarded this expression as a "cliche." So I hasten to Noah W. and find it described as "a trite phrase, a hackneyed expression." Let us so regard it, if you will. Criticize it for being hackneyed and trite (there is probably more descriptive truth in those words than I'd like to admit). But free me from the rules of grammar which would require the title "You Are Young Only Once," or "Only Once Are You Young," or "Young You Are Only Once." Zat enuf?

However, while we are on the subject of cliches, take a look at their place in the sun, and in the life of youth. We have all kinds and shapes and sizes of these trite phrases. But when they are used, the reader or listener certainly "gets the drift." You've heard the old saw about the two ants on the golf tee whose lifes were endangered with every swing of the dubber who couldn't seem to hit the ball. (No autobiographical or personal reference intended.) Deciding there was only one safe place on that tee, one ant said to the other, "We must get on the ball if we are to survive." Not so good? Yes, but you already have drawn the moral and that makes the old cliche about "getting on the ball" say something to you and me.

"Where there's a will, there's a way." How often we hear that phrase axiomated all over the place? I have a lawyer friend whose pet phrase is, "Where there's a will, there's a lawsuit." Cliches, trite phrases, hackneyed expressions — certainly we should not confine our lives to a consideration of these. Still, I don't know, maybe we had something when the old-fashioned embroidery patterns included verses of scripture, phrases of wisdom, and trite phrases. We lost something when they went out of style. It could well be that seeing every day the phrase "God is the head of this house", or "The Lord is my Shepherd" on the wall of the living room, was an important factor in helping folks believe what they read there. Well, "you're only young once." Make the most of it!

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Released-Time Test

ATLANTA, Ga. — The National Council of Churches will intervene in a case before the U. S. Supreme Court to test the legality of New York's released-time religious education program. This decision was made by the council's general board at a meeting in Atlanta. It voted to intervene in behalf of the New York State Board of Education in a suit brought by two Brooklyn parents against the released-time program.

The parents, Mrs. Esta Gluck and Mrs. Tessim Zorach, have been denied an injunction by the lower courts against the New York legislative act which permits pupils to attend religious education classes during school time but off school property upon request of their parents. The housewives maintained that the released-time program violates the First Amendment to the U. S. Constitution. The New York Court of Appeals failed to uphold their contention and the two parents appealed its decision to the U. S. Supreme Court.

Pays Out Increased Benefits

NEW YORK — Pension boards of 22 Protestant denominations and two church related agencies associated with the Church Pensions Conference paid out $23,444,541 in pensions and relief benefits in the 1951 fiscal year, it was reported to the 37th annual meeting of the conference.

The amount paid out in benefits represents an increase of 10.5 per cent over the previous year. Meanwhile, the number of beneficiaries declined from 45,455 to 44,487. Of the latter figure, 37,919 received pension and 6,568 relief payments.

The boards associated with the conference served 121,828 ministers and 144,723 congregations in the United States and Canada. Including the Young Men's and Young Women's Christian Associations, the total eligibles served were 130,184 and 147,108 units.

The denomination which spent the largest amount in pensions last year was The Methodist Church which paid $8,469,104 in benefits to 13,747 recipients. The Protestant Episcopal Church in the U. S. was second with $2,543,444, and the Presbyterian Church, U. S. A., third with $2,238,630.

The report was presented to 60 church pension officials by William M. Huggins, conference statistician. He said that the combined funds available to the pension boards was $392,834,312, an increase of $38,374,954 over the previous year. The endowments amounted to $82,603,524 as compared with $81,430,883 last year. Total actuarial reserve funds increased to $283,486,581 from $252,432,014, he reported. Other funds were $26,744,207 against the previous year's total of $20,596,461.

Total fiscal receipts were $51,527,313 against $44,047,644 last year. Receipts from investments were $13,481,303 or more than 26 per cent of all income. Receipts from pension dues from employing organizations were $14,705,627 and from members' pension dues $8,514,942. Funds supplied through church budgets, contributions, gifts and legacies totalled $12,349,459 and from miscellaneous sources $2,475,982.

Platitudinous, You Say?

(Continued from Page 11)

township committeemen in the suburbs, precinct committeemen downstate, along with those of overlapping senatorial and congressional committeemen. Suffice it to say, however, that they are, if I may indulge in the vernacular, the "political powerhouses;" the boys with the "clout;" the persons who constitute the all-powerful "organization."

Presidents, Governors, Mayors — all pay close attention to the "organization," and of necessity. But few of us do. If we did, the "organization," which, after all, consists merely of elected committeemen, would be differently constituted.

The West Side bloc, the political plunderbunds, the interests, of one kind or another, will concern themselves with the composition of the various committees; are, in fact, already concerning themselves with the composition of the various political committees to be elected next April by both major parties.

But how many civic minded persons are giving similar heed; how many civic organizations are concerning themselves over the same problem? Few, if any. For we have largely abandoned politics on the local level; abandoned it to such elements as the West Side bloc; such persons as "Meat's-A-Cookin" Powell; such worthies as, and I doubt if many of you present can name him, your own ward committeemen.

But they — the committeemen elected next April — will slate candidates for your party in 1954; they will, in effect, elect, as well as select, your legislators in 1954; they will determine, to a large extent, who sits in Congress as your representative. They will determine how many Mike Morettis get on the public payrolls. They will decide the moral tone of your city, county, state and national governments.

Sen. Fulbright of Arkansas summed up the situation recently. He said: "Much of the evil of the world is beyond the reach of the law. . . . As our study of the RFC progressed, we were confronted more and more with the problems of ethical conduct. . . . How do we deal with those who, under the guise of friendship, accept favors which offend the spirit of the law, but do not violate the letter? . . . What of the men outside Government who suborn those inside it? They are careful to see that they do not do anything that can be construed as illegal. They operate through lawyers — men who are known as clever lawyers, a cleverness which is like the instinct of the rat that knows how to get the bait without getting caught. Many businessmen, ostensibly reputable businessmen, employ these knavish lawyers to circumvent the law and enrich themselves at Government expense."

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The Homemakers Corner

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The Last Commandment

As a child I had to repeat the ten commandments to my mother every Sunday, and I didn't abbreviate them as is sometimes done today. When it came to the last commandment I didn't just say, "Thou shalt not covet." I went right through the biblical list ending with, "nor any thing that is thy neighbor's."

Lately I have been wondering if it is not permissible to covet something which one's neighbor would be very glad to do without; something of which a neighbor could sing, "You can have it; I don't want it."

And so I have permitted myself to covet that fourteen-inch snow storm which my Vermont friend has recently experienced. I have thought of the pure, white fields which she can see from her windows, the soft crystal flakes filling the air and resting gently on evergreen branches and fence posts, the muted sounds from snow-covered macadam, and the shut-in-ness of a snowy day.

My friend's son, who is something of a philosopher, enjoys shovelling a path to the barn and taking care of the cattle. He allows that there is something "unusually nice" about a barn in a snow-storm. "It is sort o' cozy and comfortable like." He sits on a long bench over by the grain-bin, a bench which was once a pew in the old church before they modernized the sanctuary. I think he may be remembering that Christmas began in a barn.

I once heard John Gould give a talk to a

rge audience. With his own inimitable rollery he said, "I don't see why folks think is cold in Maine, why, the thermometer asn't registered lower than forty below zero t all this winter. And as for snow, I have een able to see out of the top of my first-ory windows most of the time.

Well, perhaps it is wrong to covet those hings which my friend may love without ealizing it. Anyhow, nostalgia, which al-nost breaks the last commandment, has truck me.

Symbolic Burning

A symbolic mortgage burning, representing the liquidation of nearly a million dollars of church indebtedness, climaxed the 85th annual meeting of the New York City Society of The Methodist Church, December th.

Facsimile mortgages, that long have burdened 16 churches owned by the society (or n whose behalf the society had given its bond), went up in flames in a ceremony introduced by the Rev. Dr. Frederick B. Newell, executive secretary, and conducted by Bishop G. Bromley Oxnam. The New York bishop was assisted by his predecessor, Bishop Francis J. McConnell (retired now) of Lucasville, Ohio, and others closely related to this achievement.

The $893,550 involved does not include mortgages on properties which have been sold, nor an endowment property, nor the several hundred thousand dollars of debt reduction on locally owned churches in which the society has played a heavy part.

The dinner, held in Christ Church and attended by 350 metropolitan Methodists, not only celebrated the society's birthday, but honored Mr. and Mrs. Ellis L. Phillips. Their "gracious benefactions," the program stated, "helped the churches of the society to be now free from debt." The Rev. Dr. Ralph Sockman, minister of Christ Church, paid the tribute of the society to his parishoners, Mr. and Mrs. Phillips.

Sifts Headquarters Sites

ATLANTA, Ga. — A special committee of the National Council of Churches whittled its search for a national headquarters site from 12 to six cities. Six of the cities were eliminated on the basis of transportation, communications, hotel facilities, and in some measure, race relations. The committee left the way open, however, for other cities to bid for the headquarters site. Remaining for consideration are New York, Cleveland, Cincinnati, Pittsburgh, Chicago, and Columbus, Ohio.

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A spokesman for the committee said that racial policies in Indianapolis and St. Louis played a major role in their elimination. It was explained that these cities would be inadequate to the council's need for holding non-segregated meetings and in matters of local transportation and hotel accommodations.

The committee emphasized, however, that in considering the remaining six cities, its knowledge of race relations in those cities was incomplete and that further study would be made. The group will make its recommendation to the council's general board when a decision is reached, but no time limit has been set on the deliberations. Other cities eliminated from the list which submitted formal bids to the church organization are Wyckoff, N. J., and Evansville, Fort Wayne, and South Bend, all in Indiana.

In the absence of Dr. Harold E. Stassen, headquarters committee chairman, Dr. Edward T. Dahlberg, of St. Louis, former president of the American Baptist Convention, presided over the session.

A CHRISTMAS SUPPLICATION

by Grace B. Newton

In a manger, drab, he lay,
His bed made soft by fragrant hay.
This child so small and yet so sweet,
Brought wise men, in reverence, to his feet.
The shepherds left their flocks alone
So they, too, might meet at that heavenly throne.

Promise of love encompassing all,
Was manifest in that lowly stall.
Where is the peace that was born
On that first bright Christmas morn?
For Christ the child, his sake we pray,
Another chance be ours to-day.

Talks With Episcopalians

The Methodist Church's Commission on Church Union, headed by Bishop Ivan Lee Holt of St. Louis, held a joint meeting with the corresponding committee from the Protestant Episcopal Church in St. Chrysostom's Episcopal Church, Chicago, Nov. 29th-30th. This is the third meeting of the two groups during the current quadrennium.

In an interview with a representative of Methodist Information following the Chicago conference, Bishop Holt emphasized that "no immediate plan of organic union between the two churches is in prospect" but pointed out that the two commissions are anxious to take "some immediate steps looking in that direction. . . . Such a step under consideration," Bishop Holt said, "is a proposal which might lead to inter-communion through some extension of the orders of the clergy in each of the two churches."

The Chicago talks included discussion of "The Sacraments" and "The Ministry," with the two groups seeking to know each other's minds on matters that separate them. Another joint session is planned for Jan. 31, 1952, in Cincinnati.

Charles C. Parlin of Englewood, N. J., is secretary of the Methodist Commission, which includes a bishop, clergyman, and layman from each of the church's six jurisdictions. Heading the Episcopal Church's parallel body is the Rt. Rev. Stephen E. Keeler, bishop of Minnesota. Dr. Charles D. Keane of Kirkwood, Mo., is secretary.

Bishop G. Bromley Oxnam, resident in the New York Area and Dr. Nolan Harmon attended from New York, and Daniel L. Marsh of Boston University, attended from Boston.

Priests Barred

BINGHAMTON, N. Y. — Roman Catholic priests have ceased using Binghamton public school buildings for religious classes following a complaint filed with the State Department of Education in Albany by a Protestant clergyman. Superintendent of Schools Martin A. Helfer said the clergymen involved "voluntarily withdrew" from the schools after the legal division of the Education Department informed him that their use of city classrooms was a "violation of the state constitution."

The complainant, Dr. George L. Tappan, pastor of Ross Memorial Presbyterian church, said he had written a letter of formal protest to the State Education Department in November. The minister said he had made the complaint "as a citizen of Binghamton and as a taxpayer." Dr. Tappan said the priests' use of the public school classrooms to teach religion was "against the law."

The practice of allowing clergymen to use public schools for religious instruction after school hours has been followed in this city for more than 30 years. Only Roman Catholic priests have made use of the permission. Protestants have used the "released-time" system for religious education.

Father Clement D. Shaughnessy told his congregation in a parish bulletin, in commenting on the complaint, that "the anti-Christ forces have succeeded in getting religious instruction out of the public school buildings."

Another priest, the Rev. William J. Morris, said, however, that the Catholic clergymen "have withdrawn from the schools without any bitterness or rancor toward local authorities or the State Department of Education." He said the Catholic pastors henceforth would use the "released-time" program for religious instruction of children.

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Books Reviewed

"Church Maintenance Manual"

By Roger C. Whitman. Doubleday & Co., Garden City, N. Y. Price $3.00.

This two hundred fifty page volume is really an encyclopedia on its theme. Having been responsible for the care of church property of small to large plants, this reviewer would not undertake it again without just such a volume as this on his desk. In a careful reading I missed but one needed help, viz., the care and repair of spires, or towers. From the care of rugs, silver-ware, glass, stained glass, roofs, spouts, foundations, to inside decorations and the prevention of pests of many sorts, here are the needed nnswers. The material is well arranged, readably written, well indexed, so one may read only what he needs at a given time, and certainly thorough. The chapter on "Mending and Stain Removal" is worth the cost of the book.

While the author writes particularly for churches, what he writes is as important for home owners as for church committees. It helped me with a stubborn drain pipe. — *Reviewed by J. E. Wagner.*

"The Biography Of A Church"

By Gardner M. Day. Riverside Press, Cambridge, Mass.

The pastor of Christ Episcopal Church, in Cambridge, has done a real service to the Christian cause, as well as to his very important parish through the pages of his "The Biography of a Church." It is just that, and well done. He makes vivid the fact that the development and history of any church is, really, the record its pastors have made. Beginning with Rector East Apthorp, 1759 to 1764, and continuing to the present the actual achievements and failures of this parish rectors are faithfully and readably recorded. But it is more than a chronicle. The writer makes his characters live. One sees them marching, or plodding, through Cambridge, standing before their people to lead their worship, or before the vestry to advocate courses of action, and feels their sense of responsibility and devotion to their mission.

Probably the Revolutionary period is given best treatment. Loyal Americans, who are keen in their dislike for Tories, and British Red-Coats, feel a sense of good will for the Christ Church parish when their church became an object of malicious resentment among our patriots. If a sense of the importance of parish members, their wealth and station, in comparison with the rude Americans, assumes a taint of smugness, it is easily forgiven. They were noble men and women, and earned the respect and honor given them.

Methodists and other Protestant churchmen will do well to read this interesting volume, and feel sympathy for Rector Spaulding in his urge toward Romanism, and Nicolas Hoppin, when his years of devoted service came to an unhappy end.

The prominence given the church edifice, and parish devotion to the ideals of their first rector, East Apthorp, who showed real genius in creating it, are worthily treated, and commendable. — *Reviewed by J. E. Wagner.*

"John The Baptist"

By Carl H. Kraeling. Charles Scribner's Sons, New York, 1951. Price, $2.50.

It is a commonplace that there has been no up-to-date scholarly book in English about John Baptist. Professor Kraeling has filled the gap. He gave the Haskell Lectures at Oberlin in 1946 and has now issued them in a high grade volume in which he evaluates the work of his predecessors and adds his own interesting and important insights. He uses easily an abundant knowledge about the political, cultural and religious conditions contemporary with John Baptist. In handling the Gospel materials he follows the form-critical method which views them as originally composed of individual narratives or sayings that were combined into a variety of literary forms by the moulding influences of the religious life and needs of the community of believers.

Kraeling discusses John's wilderness life, his proclamation of judgment and of the coming Messiah, his brief exhortations to repent and to live acceptably in God's sight, his baptismal rite, his relationship with Jesus and the later history of the Baptist movement. The notes contain many useful references to the literature of the subject and a convenient list of all scriptural references to John Baptist, classified according to sources. The book is clear in thought, readable in style and capably independent in judgment. It gives an excellent historical picture of the power and vitality of a "terrifying figure with a terrifying message" of whom Jesus said, "There is none greater than John."

Kraeling has many interesting interpretations of events and ideas. When John's enemies declared "he is a demon" (Luke 7: 33), it meant not that John was possessed by a demon but that he had the demon under control whom he could command to bring him food (p. 12). Perhaps John was a dweller in the wilderness because he had been "brushed off" as a country priestly candidate when he lent to the secularized arrogant priests of Jerusalem. John's baptism had a good deal of originality and innovation. It was not sacramental but a symbolic act that mediated forgiveness in which the individual enacted in advance by his submersion in running water his submission to the fiery torrent of judgment. In his rejection of John's baptism as a sacrament Kraeling thinks of a sacrament as a rite which is "efficacious of and by itself" (p. 121). This is a narrow base for sacrament and it also does not appear that the author had adequately traced the movement by which John's non-sacramental rite became a sacrament in the Christian church.

The baptism of Jesus by John created a problem which was recognized as early as the Gospel of Matthew which gives the purpose of Jesus' baptism "to fulfill all righteousness (Mt. 3: 15). Kraeling rightly points out that the problem in Matthew is not Jesus' sinlessness but the issue of the greater being baptized by the less and that the episode has "greater value for our knowledge of early Christian thought rather than for our understanding of the relation of John and Jesus" (p. 134). That Jesus accepted John's proclamation as a spokesman of God is clear, but that this "meant for Jesus the acceptance of baptism as a seal and sign of repentance and self-humiliation before the judgment throne of God" (p. 136) will be challenged by many readers. That the holiest of men, including Jesus, are readier to humiliate themselves before God may well be true; but to equate humility and repentance from sin in Jesus is an assumption unfounded in the New Testament, and unacceptable to those who believe in the perfection of the relationship between Jesus and God. — *Reviewed by Dwight M. Beck.*

"The Teaching Of Religion In American Higher Education"

Edited by Christian Gauss. The Ronald Press Company, New York, 1951.

At a time when more sound education and religion are being hailed as the fundamental needs of a sick society, this new book sets forth the possibilities of introducing religious instruction and programs in the curriculum of the American college.

The views of five outstanding educators are presented in as many chapters to give a balanced treatment of the history, theory, and practice concerning the teaching of religion in higher education. Kenneth W. Morgan discusses what a college graduate should know about religion, kinds of courses in religion to make up a sound curricula offering, and administrative problems involved in teaching religion. In his chapter on "The Present Religious Situation in Higher Education," Howard B. Jefferson examines some of the attitudes which support the judgment

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at higher education in America is either different or hostile to religion and points at definite signs of new interest in religion. The background for an understanding of the current scene in the teaching of religion is laid in part by Christian Gauss, who traces the religious backgrounds of our colleges and re-examines the issue of church and state. That truly liberal education is fundamentally religious is one significant emphasis in Robert Calich's chapter on "The Meaning of Liberal Education." A concluding chapter by J. Gillis Miller describes the religious program on the campus of a large state university.

The volume adds up to a highly significant contribution to the increasing literature on the role of religion in education. It will provide new light and offer suggestions of next steps to the increasingly large segments of our society which insist that college education provide moral motivation and spiritual beacons for college youth in these confusing times. — *Reviewed by J. Wendell Yeo.*

"The Way Of Mysticism"

Introduced & arranged by Joseph James. Harper & Bros., N. Y., 1951. Price, $3.00.

This anthology of the correspondence between man and God is well arranged with an introduction, "God Turns Toward Man," "Man Turns Toward God," and an epilogue on techniques of achieving mystical experience. It is syncretistic in the extreme with selections from Christianity, Judaism, Mohammedanism, Sufism, Hinduism, Jainism, and even Shintoism.

The selections come from about 140 sources, but lean heavily on the "standard" mystical authors. St. John of the Cross has the most entries, twenty-four; Teresa of Avila follows closely with twenty-two, and Meister Eckhardt has a similar number. Kierkegaard slips in next with sixteen, followed by the Bible with thirteen, Al-Ghazali with twelve, and John Tauler and William Law have ten each. The others are all one, two, and three entries with an occasional exception.

The *raison d'etre* for the work is the compiler's conviction that this atomic world can be saved only by a change of heart. We must fulfill Jeremiah's prediction that "They shall teach no more every man his neighbor . . . know the Lord; for they shall all know him." This, of course, is to assume that he who has a mystical experience will be henceforth sinless, or at least harmless. With a Communist world which disavows the existence of God, it is difficult to imagine the world's population seeking a mystical union with Him. Perhaps a somewhat humbler and less extravagant approach must be made.

The compiler fails to remember the dualism of thought and thing with the frequent lack of correspondence between our ideas and the reality they purport to describe. He writes, "But they never reflect that He who is called Krishna is also called Siva, and bears the name of primal energy, Jesus and Allah as well — the same Rama with a thousand names." (13) It is doubted that each user of a particular name holds the same meaning for his symbol. This looks suspiciously as though it were the night in which all cows were black.

Mysticism is fraught with perils of anarchy inasmuch as the noetic character of the experience often renders it incommunicable. It is interesting to note that the mystics who contribute to this anthology did not feed their souls on any similar anthology of mysticism, but followed in each case some single discipline and faith. — *Reviewed by John F. Olson.*

"Preparation For Tomorrow"

Department of State booklet. From Superintendent of Documents, Washington, D.C. Price, 25 cents.

A brief but moving story of a German lad's residence in the United States, as part of a church and government program for the exchange of youth. The aim was to acquaint German youth with the life and ideals of America. The Church of the Brethren was the sponsoring agency. It is a heartening account of friendliness and goodwill, of which there have been too few instances in our post-war work. A business man who viewed the experiment is said to have exclaimed, "I tell you, this kind of thing does more good than all the Marshall dollars to make peace and understanding." Alas, that we did not have the good sense to spend more post-war dollars on "this kind of thing!" — *Reviewed by C. F. Avey.*

"The Methodist Heritage"

By Henry Carter. Abingdon-Cokesbury. $2.75

"The Methodist Heritage" is one answer to the question all good Methodists must ask — "What has Methodism to contribute to World Christianity?"

The prologue of this book begins with the words of Archbishop Temple, spoken about the ecumenical movement back in 1942; "It is the great new fact of our era." This is the view of an Archbishop, but hardly that of over nine million modern Methodists. This is one of those overall verbal commitments which comes from church leaders when they are away from home and not planning some new denominational or local church crusade. The pattern of ecumenicity which the book accepts is that of the World Council of Churches and the National Council in the U. S. A. It is stated in the prologue that the author aims to answer his question about the relation of Methodism to the World Council of Churches formed at Amsterdam by a study of Methodist history. As a result of this legitimate process this book turns out to be a very able and thorough study of "the writings of the Wesleys and their fellow workers." His aim was to base inference and conclusion upon renewed study of the statements, reflections, and acts of the Methodist pioneers. As a Methodist history in this field it documents that brilliant Methodist booklet written by Halford Luccock, "Endless Line of Splendor."

A more exact question that the one posed at the beginning is this: "What are the distinctive responsibilities and obligations of Methodism to the church universal? (The author does well to state that an answer to this second question "would involve a survey of the world-wide Methodist movement, from the death of John Wesley in 1719 to the present time." This work has yet to be done, for as the author frankly states, "That task awaits co-operative endeavor."

The main contribution of this book is very important for the general reader who is interested in Methodism as a great church among many other great churches. The reader should read the four-page article written by Harry Emerson Fosdick on "How Religion Helps to Mess Up the World." This would sharpen the issue and lend a sense of urgency to the necessity of finding an answer to the two key questions raised by the author.

The main content of the book is traditional Methodist history. The high points are not leveled off by excess wordage, but there are few preachments or fervid exhortations to have one's heart strangely warmed or join a Methodist church somewhere before the book is completely read. This is all to the good, for what we must now face is the necessity of proving ourselves to be as sincere in our efforts to co-operate as we have been to compete. The Wesleyan tradition is faithfully set forth and it is a mighty heritage for Methodists to conserve in the framework of a world wide co-operative, ecumenical church.

The very thoroughness and strength by which the author defines and states the heritage of Methodism may lead many Methodists to a renewed effort to preserve this unique and priceless contribution intact and apart from other churches. At least the author does not consciously aim to produce this result. This book is one of the very first efforts made to state that in any ecumenical movement it is not necessary for what he calls "the confessions" and what we know as denominations to wipe out their heritage, level off their beliefs for the sake of forming one church, and to use a rather rustic figure, "shoot the horses before hitching them to the load." Some local ecumenical movements have ended by the lamb lying down inside the lion. "Join our church," once advised a good churchman to a rival, "and we will have true ecumenicity." — *Reviewed by Charles M. McConnell.*

Miscellaneous Advertisements

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PERSONS

The Rev. Willard C. Arnold, superintendent of the Boston District, has announced that, due to the illness of the Rev. Ernest Lyman Mills, now at the Deaconess Hospital, Mr. Mills' son, the Rev. Edward W. Mills, will take over his father's charge at the Parkman Street Church in Dorchester, beginning January first. Mr. Mills, a senior at the Boston University School of Theology, and for the past year pastor of the Federated Church in Ashburnham, Mass., will be the supply pastor at the Parkman Street Church.

On Thursday, November 29th, ground was broken for the new $43,000 addition to the First Methodist Church in North Andover. The Rev. Ralph D. York is pastor of the church.

For the remainder of December the Boston University Sunday morning services in the Daniel L. Marsh Chapel, at 11:00 p. m., will be as follows: Dec. 16th, Dr. Franklin H. Littell, dean of the chapel, Boston University; Dec. 23rd, Dr. Elmer A. Leslie, professor of Hebrew and Old Testament literature, Boston University School of Theology; and Dec. 30th, Dr. Walter G. Muelder, dean, Boston University School of Theology.

Boston Area M. Y. F.

The Boston Area M. Y. F. Leadership Training School is now organized for another year, its fifth since its establishment in 1948, when it was held at Camp Aldersgate, in the New England Southern Conference.

The school goes back to Rolling Ridge again this year, the New England Conference Educational Center at North Andover, Mass., and the date set is August 17th to 23rd.

The distinct objective of the Area School is the training of M. Y. F. youth officers and adult counselors in the leadership of the M. Y. F. beyond the local church level, in conference, district and sub-district. The workshop method has been consistently followed and the results have begun to show in the youth work of the area.

The board of managers consists of the four executive secretaries of the conferences of the area, the four conference directors of youth work, three youth representatives from each conference, including the conference M. Y. F. president. The board met recently at the Methodist Church in Portsmouth, New Hampshire. Miss Edith Jordan of Wakefield, Mass., was elected chairman, Miss Irene Cone, Rockville, secretary of the board, and Robert Drew, Methuen, Mass., treasurer. Officers elected for the forthcoming school include, the Rev. Herman D. Berlew, dean; the Rev. Robert Drew, business manager; the Rev. Douglas Dorchester, Westerly, R. I., registrar; and Miss Gay Campell, Concord, N. H., dean of women.

Bishop John Wesley Lord has consented to give the keynote address on the opening Sunday evening. On the opening days, three other outstanding leaders will present three vital problems which are concerns of youth, so that the emphasis on 'planning' will this year have an added emphasis on content meant to bring a new vitality to the work of the M. Y. F. in the area next year.

Golden Anniversary

The Central Methodist Church in Brockton, Mass., of which the Rev. J. Manley Shaw is pastor, is completing the first phase of its golden anniversary year. During the summer, extensive alterations were made in the sanctuary, to open the chancel and create the worship center in the "head of the cross" of the sanctuary. (See picture.) The church building was fifty years old on October 21st, and is of Byzantine architecture, with traces of Spanish renaissance influence.

To begin the year's celebration, the church was called to prayer on October 18th by the Superintendent of the Providence District, the Rev. C. Homer Ginns. On October 21st, Bishop John Wesley Lord, resident in the Boston Area, was the anniversary preacher, whose outstanding message on "our Protestant Heritage" will long be remembered.

The following Sunday, Bishop Lewis O. Hartman assisted the pastor in the reception of twenty-eight new members at the morning service. The vesper service at 5:30 was under the direction of the Julian Class of the church, who presented a new stained glass window for dedication. The window is a reproduction in glass of Hoffman's "Christ in Gethsemane." Bishop Hartman was the dedicatory preacher. Each evening, the window is lighted from 5:30 to 9:00, so that all who pass by are reminded of the spiritual impact of prayer.

The golden anniversary advance year will continue until March, when the church will celebrate its 110th anniversary of the founding of the church society. During the intervening months the program committee, under the leadership of Mr. J. Howard Allen, have planned special events pointing up the golden advance for Christ and His Church. The Methodist Men of the church presented Dr. and Mrs. Kellersberger of the American Leprosy Missions as guests on Monday, November 5th. The committee on world service brought Bishop Newell S. Booth of Africa as the guest preacher on November 25th. The committee on worship and music, led by Mr. Howard H. Scudder, will present Mr. Gerald Frazee, organist, in a musical service in December, and the choir will present a Christmas Cantata, led by Mr. Rodney May. A new organ console was installed during the summer by the Frazee Organ Company.

January will feature Dr. Harold Metzner, minister of the Union Methodist Church, Providence, R. I. February will be the month of evangelism. March is the 110th anniversary service, with Chancellor Daniel L. Marsh of Boston University as the guest preacher.

Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church, has announced that the Rev. Harrison Davis, formerly of Crawford Memorial Methodist Church in New York City, has been transferred to First Church, New Rochelle, New York.

Dr. Franklin H. Littell, dean of the chapel, Boston University, will be the speaker at the December 16th morning worship service at the Daniel L. Marsh Chapel, Boston University School of Theology. His sermon subject will be, "The Weakness of God." Officiating at the service will be Dr. Walter G. Muelder, dean of the School of Theology.

The Rev. John David Erb, pastor of the Park Avenue Methodist Church, Worcester, Mass., was selected by the directors of the Committee on Business Information of the city of Worcester to attend the 56th Congress of Industry held December 5th, 6th, and 7th at the Waldorf Astoria in New York City. The Rev. Mr. Erb was sent to this meeting of the National Association of Manufacturers to make a study of the correlation between the trends of modern industry and the principles of the Christian church in America. The results of the study are to be presented to the industrialists of the city as a part of a co-operative church-industry program aimed toward a better economic order.

Dr. Clarence H. LaRue, Cleveland district superintendent, and Dr. Alva I. Cox, executive secretary of the North East Ohio Conference Board of Education, co-operated in what is believed to be a unique joint effort on the part of a district superintendent, and a board of education secretary, when they appeared together as resource leaders for the Christian Education Conference and Workshop at the Wade Park Methodist Church, Cleveland, Ohio, on Bible Sunday. Associated with them was Miss Georgia Sprinkle, associate secretary for children's work. They

served the church school expanded children's, youth, and adult classes in session at the 9:30 a. m. opening, participated in the sanctuary worship service at which Dr. Cox preached, and met with the members of the church school workers conference for luncheon and conference in the afternoon. The local church leaders in the experiment were the Rev. John B. Olds, minister of the church, and James W. Milan, church school superintendent.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the last half of December, 1951.

Dec. 17th — The Rev. Nathan W. Wood, First Baptist Church, Arlington.

Dec. 18th — Father Pederson, S. S. J. E., Cowley Fathers of St. John the Evangelist.

Dec. 19th — The Rev. J. Tremayne Copplestone, Copley Methodist Church, Boston.

Dec. 20th — The Rev. Daniel Harlan, public relations, Morgan Memorial.

Dec. 21st — The Rev. Willard C. Arnold, superintendent, Boston District of The Methodist Church.

Dec. 24th — Musical program by workers of the Goodwill Industries.

Dec. 25th — The Rev. Arthur Hamann, staff member, Morgan Memorial youth center.

Dec. 26th — The Rev. Gordon H. Washburn, W. Medford Congregational Church.

Dec. 27th — The Rev. W. Edge Dixon, Newton Methodist Church.

Dec. 28th — The Rev. William D. Rowlands, First Congregational Church, Chelsea.

Dec. 31st — The Rev. Sydney Adams, Centenary Methodist Church, Auburndale.

Honor 50-Year Members

Grace Methodist church of Bangor, Maine, observed the 105th anniversary of the church organization, and the 97th anniversary of the present building, with a special service of morning worship on Nov. 18th. The Rev. Carl N. Garland, retired, pastor of Grace Methodist church from 1921 to 1925, was the guest preacher.

Letters of greeting were read from the following former pastors and friends by A. Stanley Getchell, charge lay leader: The Rev. George A. Martin, of Dedham, Mass.; The Rev. Charles Parkin, Portland; The Rev. Earl B. Grundy, Riverside, Calif.; The Rev. J. Arthur West, Chicago; The Rev. Richard S. Smith, Chester, N. Y.; Mrs. Lulu (John M.) Arters, Cape Elizabeth; and Mrs. Lillian Farnham, Portland, Me.

Mrs. Elwood Stall, soloist, sang "The Lord's Prayer" by Mallotte. The choir's anthem was "O Be Joyful in God, All Ye Lands" by Spence, with Ray Hollis, Jr., singing the solo parts. Miss Barbara Goodwin was organist and choir director. The flowers within the chancel were in memory of Josef L. Brockway, Harry Ridlon, and Wilbur L. Rich.

The following were members of the "anniversary" membership class; Mrs. Gertrude L. Bragg, Miss Sandra Lowe, Ira Durgain, Mrs. Virginia Durgain, Mrs. Margaret Goode, Miss Berchard Goode, Ersel Goode and Miss Susanne Atherton.

Twenty-four persons were presented certificates of membership in the "Half Century Fellowship of Grace Methodist church." Mrs. Mae L. Jenkins received special mention because of her 69 years of membership in The Methodist Church. The years of membership for this group total 1335.

New Pews And Organ

On Sunday evening, November 18th, 1951, at 7:30 P. M., beginning with a half hour organ recital by Philip D. Spaulding, church organist, a service of praise and thanksgiving was held in the Plymouth Methodist Church, Plymouth, N.H., at which the newly-installed pews and choir stalls and the completed organ installation were dedicated.

The service was conducted by the pastor, the Rev. Stanley Mott Sprague, who also conducted the senior choir, numbering twenty, as they sang the "Gloria" from the 12th Mass, by Mozart and "Holy Art Thou" (Largo) by Handel. The junior choir numbering 19, sang "Lasst Uns Erfreuen." The dedicatory address was delivered by the Rev. Fred Elwyn Fox, superintendent of the Northern District of the New Hampshire Conference. The congregation filled every pew, and chairs had to be used at the rear of the nave.

The Hammond Organ installation, consisting of the main tone cabinet located in the organ loft, echo organ located in a loft at the rear of the nave, and chimes, housed in a second organ loft and also amplified from the church tower, were completed at a cost of $4100. The pews and choir stalls, of light oak, were installed by J. P. Redington & Co., of Scranton, Pa., at a cost of $2500.

The Plymouth Church is the home mission *special* of the New Hampshire Conference. The old church burned in January, 1943, and three years later the corner stone of the new brick church was laid on a new location

EVENTS

overlooking the campus of Plymouth State Teachers College. Many of the students of the college attend the services in the church; a Methodist Club is being formed, and the pastor is the ministerial advisor to the Student Christian Association of the college.

A further note of praise was added to the dedicatory service because of the hanging of new drapes in the church parlor and the completion of the fall planting of flowering shrubs, the latter the first stage in the landscaping project which, when completed in the spring, will see fifty-five flowering shrubs planted, together with ivy that will cover the walls and tower of the church.

A certificate was presented to the church during the service by Mr. Fox, in recognition of the fact that in spite of its thirty thousand dollars mortgage, the church paid its quota in full for World Service last year. The pastor and church were commended by the superintendent for the work being done. During the present pastorate of a year and a half, the church raised seven thousand dollars for improvements and indebtedness in addition to meeting all current expenses.

Notes

E. Louise Richardson

The New England Conference Woman's Society of Christian Service will hold an accredited school of missions at Rolling Ridge, North Andover, Mass., June 16-21, 1952. Mrs. Francis Wilson, conference secretary of the missions, will be dean.

* * * *

At the one hundredth anniversary of the Starret Methodist Church in Athol, Mass., Miss Ann Brooks was honored by the members of that church as the woman of the year for her service in her church. Miss Brooks has been an active member of the church and of the Woman's Society of Christian Service. She is the conference assistant treasurer, after having served for years as treasurer.

* * * *

Mrs. Joseph Davison of Winthrop, Mass., has been appointed state director of institutes for the Woman's Christian Temperance Union. Mrs. Davison is the parliamentarian of the Woman's Society of Christian Service of the New England Conference.

* * * *

At the time of the recent visit of Miss Dorothy Nyland, division secretary of students to Boston University, Mrs. Edgar Brightman, missionary secretary of the Boston District, Woman's Society of Christian Service, and Mrs. Paul Johnson, student secretary of the district, entertained at a luncheon the Crusade Scholars at Boston University, and the student secretaries of the district.

Veteran M. D. To Pittman Center

One of Methodism's most unusual missionaries, Dr. Edward Carter Perkins, who built a hospital in China and served without pay as its superintendent and chief surgeon for nearly forty years, starts a new phase of his career this week. He is at Pittman Community Center, Sevierville, Tenn., project of the Division of Home Missions, Methodist Board of Missions, in the Great Smoky Mountains.

In the Tennessee mountains Dr. Perkins will continue his aid to underprivileged people and his program of health and education. As in his mission career in China, he serves without salary. Although officially retired by the Board of Missions of The Methodist Church, Dr. Perkins went back to China following World War II and resumed his work at the Water of Life Hospital at Kiukiang, Central China. He returned to the United States in March.

Dr. Perkins, descendant of a distinguished New England family, is a native of Hartford, Conn., where his father was a wealthy banker. A grand-nephew of Edward Everett Hale, he was graduated from Yale in 1898. He began the study of law at Columbia University, but on a trip around the world he decided to become a medical missionary. In China the young man selected the city of Kiukiang, far up the Yangtze River, as the place to establish a hospital. The city was surrounded by hundreds of thousands of poor people scattered in rural villages.

After completing his medical studies at the College of Physicians and Surgeons, Dr. Perkins served for a year as house surgeon at St. Luke's Hospital, New York. He studied oriental diseases at the London School of Tropical Medicine. Returning to Kiukiang in 1913, he built and equipped the Water of Life Hospital with his own funds. There, for nearly four decades, he remained at his post during famines, plagues, and wars.

Dr. Perkins headed campaigns throughout the Kiangsi Province which saved thousands of lives in cholera, typhoid, and influenza epidemics. His educational program reached over thousands, teaching simple measures of disease prevention. In addition to medical work, he was at times pastor of churches, principal of a college, and district missionary evangelist throughout the province. During the war years, the hospital cared for thousands of wounded civilians, soldiers, and refugees sent up the Yangtze River.

The veteran China missionary decided soon after his return to spend his "retirement" in the Southern mountains as an aid to home missionary, Dr. Robert F. Thomas. He became interested in the mountain doctor's work when he read "So Sure of Life," Violet Wood's biography of Dr. Thomas, a mission study book published by interdenominational Friendship Press. In the spring Dr. Perkins visited Pittman Community Center and offered his services to Dr. Thomas. He spent the summer months resting and reviewing for the Tennessee medical examinations. He left Tuesday, November 20th, to join the staff at Pittman.

Dr. Perkins, a foreign missionary now serving at home, will be associated with Dr. Thomas, whose missionary career began in Malaya but whose twenty-five years of service as a doctor have been in the Southern mountains. Dr. Perkins' wife who was associated with him in the Chinese medical mission from the time of their marriage in 1916 accompanied her husband to the new mission post. In China Mrs. Perkins who had training in hospital administration directed the business end of the hospital.

Universalist Ministers

Boston — The Universalist Church of America has summoned its first annual convocation of ministers for next April 22nd-25th at Cambridge Springs, Pa. An announcement from church headquarters in Boston said the convocation will deal with "the development of understanding and skill in the analysis, treatment and prevention of destructive human conflict."

Dr. H. Harry Giles, director of the Center for Human Relations Studies at New York University, will direct the program. Resource leaders will be the Rev. Walter E. Kellison, superintendent of Maine Universalist churches, the Rev. Horton Colbert, director of education for the Universalist Church, and the Rev. Dana E. Klotzle of Wellesley, Mass.

Student Volunteers

The week after Christmas, more than 2000 college students from the U. S., Canada and other countries will assemble at Lawrence, Kansas, for the 16th Quadrennial Convention of the Student Volunteer Movement for Christian Missions. From Dec. 27th to Jan. 1st at the University of Kansas, these young people will meet with missionaries, student leaders and church executives in study, prayer and discussion, seeking an articulate Christian message for themselves and a troubled world.

Since its founding in 1888, the Student Volunteer Movement — one of the oldest interdenominational movements in North America — has been instrumental in sending some 20,000 young men and women to carry the gospel to almost every country on earth.

Today's urgent need, mission executives say, is for thousands of young Christian candidates, who have imagination to create new patterns of missionary activity in changing situations; who have ability and train-

One Star—One Baby—One Hope

VIRGINIA BURNS PARKHURST

The world into which Jesus was born nearly 2000 years ago was a world much like our own. Torn by bitter hatreds, scarred by wars and uprisings, shamed by the oppression of the weak by the strong, forgetful of its heritage, and fearful for its future, it gave to its people the same feelings of resentment, despair, insecurity, and pessimism that are so prevalent today.

Yet on a certain night, in a lowly stable, there was born into such a world a baby. From his life was to radiate so much love and beauty that not only was it to change the lives of many about him, but, like incense, its glory has come down through the years; and at Christmas time it fills our hearts to overflowing with the desire to bring peace on earth, good will to men.

His coming seemed to help very little the lives of the stricken peoples of his day. What we do now may seem lost in the terror and darkness about us. But, if we pause and look up, we will see that the star still shines. And when we bow our heads, we will feel his spirit everywhere about us, and our path will lie clear before us. Once again, if only for this brief season, we may then realize the importance one individual can have in a world that seems lost. We may know suddenly and with deep conviction that the spirit of man can rise up to triumph over the forces of evil, and will do so again and again, as long as we keep the Christmas vision in our hearts. The Jesus born in history to Mary and Joseph in that time so long ago, yet so like our own, can still show the way to a new freedom, to a new way of life, to a new love of mankind.

And because of this, with our prayers, our service, our gifts, at Christmas time we journey once more in spirit over the hills that the soft sky seems to touch and through the dark twisted streets of Bethlehem.

Up we climb over the hard packed ground trod by those who have gone before us to the stable that the star fills with its glory. There we lay before him that which each of us alone can give — the individual contribution of heart-deep prayer, quiet service, or generous offering. And from him we receive the gift of renewed faith and the courage to face the rest of the year with the knowledge that the love and good will which surround us now can be spread, perhaps by our own hands, throughout the months and over the entire earth.

And so, each year, as we kneel for that breathless moment of peace before Jesus, baby-born in Bethlehem town, we believe once again with our minds, our hearts, and our souls that he does reign as king, and that one day in his hands will be all the scepters of the world and on his head all the crowns.

to meet the problems of an increasingly plex world; who have qualities of leader-, deep spiritual conviction and courage a troubled and dangerous time.

any of today's missionary candidates will e from groups like that meeting in Kan- in December. How well they will mea- up to today's needs may perhaps be ged by the young missionaries already ing here and abroad, and by their show ravery, wisdom, adaptability and compas- .

pe Clarifies Statement

OME — Pope Pius XII, in an address to Italian National Congress of the family t, clarified a recent pronouncement he made which dealt at length with the es and rights of husbands and wives. The ress was regarded as the Pope's answer criticisms and misunderstandings of the nouncement, especially in the British s.

he original pronouncement was made in ober at a special audience to delegates of Italian Catholic union of obstetricians. tressed that the encyclical, "Casti Connu- in which Pope Pius XI condemned birth trol 21 years ago is still "in full vigor," would "continue tomorrow and for all e."

n his talk to the National Congress of the ily front, Pope Pius denied that the Ro- n Catholic Church prized the life of an born child above that of the mother, and refore would sacrifice the life of the ther to save that of the child. In some arters this interpretation had been given to pronouncement.

If saving the life of a future mother, in- endent of her pregnant state," Pope Pius d, "should urgently require surgery or er therapeutic treatment which would e as an accessory consequence, in no way ired nor intended but inevitable, death of fetus, such an act could not be called a ect attempt on an innocent life."

Under these conditions," he added, "the eration can be licit, just as other similar dications, granted always that the mo- es are good and concerned with saving , and that it is not possible to postpone operation until after the birth of the ild nor to have recourse to other effica- us remedies."

However, the Pope reiterated that, accord- g to the principles of the Catholic Church, ny direct attempt made on an innocent man life as a means to an end — in this se to the end of saving another life — is lawful." But he stressed that "never has e church taught that the life of the child ust be preferred to that of the mother. It erroneous," he said, "to put the question an alternative choice between the life of e child and that of the mother. Every ef- rt should be made to save both lives."

Pope Pius devoted part of his speech to recounting an episode about a young woman which took place in Italy during 1905. The woman, he said, refused therapeutic abortion that would have saved her but would have killed the child. As a result, she died two months after the child's birth. The child is now a member of a religious order.

"Thus the heroism of her fearless mother had not been in vain," the Pontiff said, adding: "Is it possible that human sensibility has been dulled to the point that it cannot any longer appreciate the sublime holocaust of the mother and the visible action of divine providence which brought forth such splendid fruit of that holocaust?"

Another part of the Pope's speech was devoted to an elaboration of his discussion of the rhythm method in the earlier pronouncement. He said that the Catholic Church considers "with sympathy and understanding" the difficulties of the married state in the present day, and therefore recognizes the legitimacy of "a regulation of offspring" by having recourse to periods of natural sterility of women within the limits set by the Church. He described these limits as "in truth very wide."

Pope Pius indicated that he hoped medical science would provide further information on the rhythm method. In making his clarifying remarks the Pope stressed that parents who "courageously raise a large family" as a result of their love for and trust in God "deserve our paternal gratitude."

"Along with a zeal for proclaiming the Word to those outside, the early church possessed a certainty about the gospel. The good news was something that every Christian knew and experienced. It meant something to him. In Christ, the kingdom of God had come, a new age had begun."

* * * *

"The Practice of Evangelism," Bryan Green, Scribners, N. Y.

Drive To Oppose Ambassador

ATLANTA, Ga. — A nation-wide educational campaign designed to "mobilize public opinion in opposition to the President's proposal to send an ambassador to the Vatican" was launched by the general board of the National Council of Churches. The board met in Atlanta in conjunction with the Southeastern Inter-Church Convocation.

To co-ordinate the Protestant opposition, a committee of six prominent churchmen was named by Bishop Henry Knox Sherrill, the Council's president. Creation of the committee had been authorized by the general board in October at an emergency session called to formulate a policy statement regarding the appointment. The session called for prompt nomination of an ambassador to the Vatican or rejection of his proposal by Congress.

Layman Asks Church Poll

WILMINGTON, Del. — A layman in Bridgeville, Del., has publicly challenged the churches of his state to test public sentiment on the issue of racial discrimination.

William Leimdorfer paid for a quarter-page ad in the *Wilmington News-Journal,* which blankets the state, proposing a "religious-political plan for polling all white voters in the state to test whether or not it is the will of the majority that the Negro be free of all segregation and discrimination in our midst."

"I am putting this thing squarely before the churches," he stated in his ad, "because I believe they would benefit immensely through having their members go out to canvass the people, talking about God's will in order to achieve a political end in accordance with that will."

Mr. Leimdorfer proposed that the churches form teams of workers to conduct a statewide survey to determine reaction to three measures submitted to the last session of the state's general assembly. The measures were aimed at ending segregation in public schools and discrimination in public places and in employment.

"The Negro's chances of achieving complete freedom in Delaware through the power of his vote are negligible," Mr. Leimdorfer said in his ad. "Out of this fact arises the opportunity of the Christian in Delaware because he feels the way the Negro is compelled to live among us at present is not in accord with God's wishes for us."

The layman added that he believed the state's Negroes might become completely free "if in some way the will of the large white majority could be expressed positively." He added that his belief was strengthened by the opinion that "most whites would feel we had all to gain and nothing to lose in taking action in this cause."

The Wilmington Council of Churches and the ministerial association reserved comment pending a closer study of Mr. Leimdorfer's proposal. The plan itself has evoked considerable controversy. Most secular organizations, as well as the churches, have shied from the touchy segregation issue in the past. Recently, however some barriers were broken down. Negroes were successful in getting a few of their race admitted as students at the University of Delaware, and restrictions against Negroes attending "white" theaters were removed.

Opposes Vatican Appointment

WASHINGTON, D. C. — A resolution urging united Protestant opposition to the appointment of an ambassador to the Vatican, but warning against the creation of anti- Roman Catholic feeling, was unanimously adopted by the board of directors of the Washington Federation of Churches.

The board endorsed the October 31st statement of the National Council of Churches opposing the Vatican appointment and then added: "The board, however, wishes to make clear in its opposition to this appointment and in its fight to preserve the American principle of separation of church and state, that it is not attacking its Roman Catholic neighbors, nor the spiritual mission of the Roman Catholic Church.

"It calls upon all of the churches and their people to conduct their campaign of opposition in the spirit of fairness and to refrain from bitterness. We must not be guilty of being party to any anti-Roman Catholic movement in this country. We should seek, rather, to unite the peoples of our land even while we strenuously oppose this appointment. Only a united people can continue to carry the heavy responsibilities that rest upon the shoulders of this country."

Blanshard Speaks At Catholic College

MT. ANGEL ABBEY, Ore. — Roman Catholic educators at Mt. Angel college permitted Paul Blanshard, author of two controversial books on the Catholic Church, to visit the college and state his views before the entire student body and faculty. This novel situation sprang from Mr. Blanshard's statement, made at First Christian Church in Eugene, Ore., several days earlier, that he had never been allowed inside a Catholic school.

The Rev. Matthias Burger, a teacher at Mt. Angel college, heard Mr. Blanshard's talk in Eugene, and invited him to visit the college. Father Damian, abbot of Mt. Angel, approved the invitation. Mr. Blanshard was not placed under restrictions of any kind as to the nature of his remarks, which were about as argumentative, from the Catholic point of view, as might be imagined.

Since Mr. Blanshard had said that his time was limited, it was agreed that the audience would be permitted to interrupt his talk at any time to question a statement. In this way, the audience had a chance to challenge Mr. Blanshard, even though there was not time for an extensive question period at the close of his talk. For about 12 minutes Mr. Blanshard spoke without interruption; than the audience began to bombard him with questions. From that time on, practically every statement he made was challenged, mostly by the college's students.

At the close of his talk, Mr. Blanshard thanked the faculty and students of Mt. Angel college for having invited him. "Our students came away with the conviction," Father Damian said, "that Mr. Blanshard starts from false premises and therefore reaches false conclusions. . . . We certainly feel that we did the right thing in inviting him," Father Damian added. "Our purpose was to prove to Mr. Blanshard, and to the public, that our doors are not closed to anyone. We were not seeking publicity in this matter, but we felt that the statements Mr. Blanshard has been making should not go unchallenged."

Mr. Blanshard is the author of "American Freedom and Catholic Power" and "Communism, Democracy and Catholic Power." His address in Eugene was sponsored by Protestants and Other Americans United for the Separation of Church and State. Mr. Blanshard also gave a talk in Portland under the auspices of the Methodist Federation for Social Action.

Judicial Council Honored

The Judicial Council of The Methodist Church, meeting in Chicago Nov. 27th-28th, was honored at a reception in St. Mark Methodist Church Tuesday evening, Nov. 27th. Hosts at the reception were the ministers of the Chicago district of the Lexington Conference, with the pastor of the entertaining church, Dr. Matthew W. Clair, Jr., serving as master of ceremonies. Attending the reception were executives of the church's boards and agencies located in Chicago, ministers of the Rock River Conference, representatives of the Church Federation of Greater Chicago and leaders of other denominations.

Judge Marvin A. Childers of San Antonio, Texas, president of the Judicial Council, delivered an address on the history and function of the council. J. Ernest Wilkins, Chicago attorney and member of St. Mark Church, introduced Judge Childers. Mr. Wilkins is the first member of the church's Central Jurisdiction to be elected to the council which is popularly referred to as "Methodism's Supreme Court."

Dr. S. M. Riley, Jr., district superintendent of the Lexington Conference's Chicago district, brought greetings to the council on behalf of Bishop Edward W. Kelly of St. Louis. Dr. R .Gammon Morris of Hartzell Memorial Church offered prayer; and Dr. W. H. McCallum of Gammon Memorial Church gave the benediction. Ladies of the church served refreshments following the service at which Mr. Wilkins also introduced personally each of his eight colleagues.

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"First Time" Delegates

Half of the 1952 delegates (49 per cent) will be attending a Jurisdictional Conference for the first time when the Northeastern representatives of the twenty annual and one provisional conference come together in Harrisburg, Penna., June 11th-15th.

According to the tally of delegates made by the Rev. Dr. Albert G. Judd of Herkimer, secretary of the 1948 session, a total of 31[illegible] will be seated, 310 delegates and two visitors from Puerto Rico.

Six annual conferences have lost two delegates each, Dr. Judd's study reveals: Newark, New England Southern, New Jersey, Pittsburgh, Troy and Wyoming. Jurisdictional Conferences are composed of one ministerial delegate for every 30 ministerial members of each annual conference (our major functions thereof) and an equal number of lay delegates.

Plans for the coming session are in the hands of the Commission on Expense and Arrangements, composed of the seven bishops of the jurisdiction and 14 ministers and laymen. The Rev. Dr. Frederick B. Newell of Crestwood, N. Y., is the chairman, Dr. Judd is secretary and the Rev. Dr. J. Edgar Washabaugh of Morristown, N. J., is treasurer.

The forum of the State Education Building, adjudged by experts as one of the finest auditoriums in America, will house most of the sessions. Services that require more ecclesiastical surroundings will be held in Grace Methodist Church.

Social Security For Clergy

NEW YORK — Opposition to the inclusion of clergymen under Federal social security coverage was voiced by Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Speaking at the 37th annual meeting of the Church Pensions Conference, he warned against endangering the principle of church-state separation. "We, as Americans, have no assurance that the present type of favorable attitude of our government toward the church will continue forever," Dr. Fry said. The conference represents the pension boards of 22 Protestant denominations in the U. S.

Canada and two church-related agen-

r. Donald L. Hibbard of Philadelphia, utive vice-president of the Board of Pen- s of the Presbyterian Church, U. S. A., elected president of the conference. The . Gerard R. Gnade, secretary of the Mini- ial Fund of the Reformed Church in erica, was elected vice-president.

hweitzer Elected

ARIS — Dr. Albert Schweitzer, 76, noted atian-born medical missionary in Equa- al Africa, was elected to the seat in the nch Academy formerly held by the late rshal Henri-Philippe Petain.

Election to the French Academy is con- ered the crowning laurel of an intellectual eer. Members attend meetings in a special tle-green uniform and tricorne hat, both ively embroidered in gold braid, and wear- a ceremonial sword.

eaders Write

ontinued from Page 2)

uld be a great deal of difficulty in appoint- him.

(2) The provision which makes it possible a retired minister to serve as a supply pas- still gives the church years of service. minister, after his sixty-fifth birthday, uld be able to give to the church another e to seven years of good supply work. If s supply years are reduced by three years, en though there might be a charge which uld accept him, he would not have too uch to give. At sixty-five he can make a ace for himself on a charge which he can ectively serve for as long as he cares to each.

(3) From the standpoint of the younger en, about to enter the ministry, there would obably be a tendency to consider the pen- on provisions of the denomination offer- g work; and a pension at sixty-five would more attractive than one at sixty-eight; pecially where there are other advantages uring the effective years. Young men just o not follow the traditional denominational nes. They look around. Let us give them mething to look forward to. After all, ree years is a sizeable block of years for a inister.

(4) Thirty-five years in the regular min- try of the church is a long enough period life to ask of any man. If a man is vig- ous and desires to continue he is privil- ged to do so. If a man is financially unable retire at sixty-five, he need not. But the urch ought not to make a more severe emand upon its ministry than is made on ther vocations. A man's physical condition ay be excellent, and he may be mentally nd spiritually keen and alive; and, as for he organization of the church and the astoral ministry, a minister may be at his ery best. But the work of the ministry today demands so much attention to details, so much of drive, so much of compliance with programs, and so much of competition on both the higher and the lower levels, that the nervous and spiritual energies required weigh heavily upon older men. If we want to "kill off" our ministers after they reach sixty-five, then make it necessary that they shall continue in the active relation beyond sixty-five. If we want to give them the opportunity of enjoying life, and of being useful to the church, either as supply ministers or as members of a congregation, then do not make any changes in our present age for retirement.

There are a number of things the church might do to increase its ministerial supply and to add years of effectiveness to its entire ministry. Adding an obligatory three years to the span of every man's ministry would not be one of these things. In fact, it might work just the opposite. Has anyone thought of giving the minister a break, by making it possible for him to retire at sixty-two? If you must do something with "three years," why not subtract it from sixty-five instead of adding it?

(Rev.) Fred W. Church,
Worcester, New York

New Dean Of The Chapel

Dr. Franklin H. Littell, who arrived Sunday (Dec. 2nd) from Germany where he was Chief Protestant Advisor of the High Commissioner for Germany, was welcomed Thursday, Dec. 6th at a noon luncheon at Boston University where he began new duties as dean of the chapel.

President Harold C. Case headed the list of 40 University officials, advisors to religious clubs, students, and community religious leaders who attended the reception at the Boston University Faculty Club. Co-chairmen for the luncheon were Rabbi Charles Freedman, who was temporary university chaplain from September 1951 until Dr. Littell arrived, and Dean Walter G. Muelder, chairman of the chapel committee. A discussion of the university religious program followed the luncheon.

Dr. Littell will supervise, with the aid of Rabbi Freedman, director of the Boston University Hillel Foundation, and The Rev. Norman O'Connor, spiritual adviser to Roman Catholic students, the activities of 30 denominational clubs and three all-university councils representing the three major faiths on campus. Matters of religious import on the university campus, administration of chapel programs, and Boston University-community religious activities are included as duties of his office.

For the past two years, Dr. Littell worked with occupation authorities, German church leaders and American international church bodies, also doing research in Protestant and interfaith ecumenical relations.

DIRECTOR, CHURCH MUSIC: part or full time, 3 choirs, good salary, St. Paul's Methodist Church, 7th Street, Niagara Falls, New York. Write John A. Redmond, minister.

Boston Women Explore

The Boston council of church women, who for some time have been studying the Ecumenical Movement, are devoting themselves at present to becoming familiar with some of the churches of the World Council which are less well known to most of their members.

At each meeting of the council they devote 20 minutes to ecumenical news, and discussion of books on ecumenical subjects which members are expected to have read as "home work." Programs for the coming year will explore: The Eastern Orthodox Church (member W. C. C. churches in Greece, Alexandria, Antioch, Jerusalem,) the old Catholic Church, the Waldensian Church, the Remonstrant Fellowship, the Coptic and Syrian Churches.

At the first meeting the women were impressed by the sincerity of Father Mihos from the Greek Orthodox Cathedral in Boston, when he told the group that he "loved his church more than anything else in the world." Mrs. M. H. Lichliter, of the hostess church, reported that "the women would have kept Father Mihos answering questions all afternoon," and the meeting ended with them "loving the Greek Church in spite of differing views as to polity and doctrine." Five women from the Greek Orthodox Cathedral also attended the meeting and joined in the fellowship.

Twin Area Calendar

Dec. 12 — World Peace Commission dinner, Hedding, Poughkeepsie, N. Y.

Dec. 12 — Zions Herald Dinner, Boston University.

Dec. 15 — Town and Country Commission, Kingston, N. Y.

Dec. 16 — Columbia Sub-District, Philmont, N. Y.

Dec. 27 — Christian Vocations Conference, Washington St., Poughkeepsie, N. Y.

Dec. 27-Jan. 1 — Student volunteer movement, Lawrence, Kansas.

Jan 3 — Woman's Society of Christian Service, Lynn District, New England Conference, fellowship dinner at 6:30 p. m., Malden Center Church.

Jan. 18 — The New Hampshire Conference Board of Education will meet in the Manchester Y. W. C. A., at 10:00 a. m.

Jan. 20 — The Dartmouth Lake Sunapee sub-district M. Y. F. will meet at Sunapee, N. H., at 4 p. m.

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